Hindū Dharmaśāstra

(Introduction, Text with English Translation & Shloka Index)



Prof. Pushpendra Kumar



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नाग पब्लिशर्स



HINDŪ DHARMAŚĀSTRA

(Introduction, Text with English Translation & Sanskrit Shloka Index)

Vol. V

(Vaşishtha Samhitā, Vişnu Samhitā, Vyāsa Samhitā)

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धर्मजिज्ञासाधर्माचरणस्यफलं धर्मलक्षणंवर्णनम्

अथातः पुरुषनिःश्रेयसार्थं धर्म्मजिज्ञासा। ज्ञात्वा चानुतिष्ठन् धार्म्मिकः प्रशस्यतमो भवति लोके प्रेत्य वा, विहितो धर्म्मः। तदलाभे शिष्टाचारः प्रमाणम्। दक्षिणेन हिमवत उत्तरेण विन्ध्यस्य ये धर्म्मा ये चाचारास्ते सर्व्वे प्रत्येतव्या, न त्वन्ये, प्रतिलोमकल्पधर्म्माः। एतदार्य्यावर्त्तमित्याचक्षते। गङ्गायमुनयोरन्तरा-प्येके। यावद्वा कृष्णमृगो विचरित तावद्ब्रह्मवर्च्चसमिति। अथापि भाल्लविनो निदाने गाथामुदाहरन्ति। (१-१३)

NOW therefore [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Śi ṣtas (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the *Himālaya* and to the north of the *Vindhyā*, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is *Āryāvarta*. Some [say that the country of the *Āryas* is situated] between [the rivers] *Gaṅgā* and *Yamunā;* [others say] as an alternative that so far as the black antelope grazes [the country is full of] *Brahma* effulgence. Now the *Bhāllavins* quote [the following]

verse in the *Nīdāna.* (1-13)

पश्चात् सिन्धुविहरिणी सूर्य्यस्योदयनं पुरा।

यावत् कृष्णोऽभिधावति तावद्वै ब्रह्मवर्च्चसम्॥

त्रैविद्यवृद्धा यं ब्रूयुर्द्धर्म्यं धर्म्मविदो जनाः।

पवने पावने चैव स धर्म्मो नात्र संशयः॥ इति

देशधर्म्मजातिधर्म्मकुलधर्म्मान् श्रुत्यभावादब्रवीन्मनुः।

सूर्य्याभ्युदितः सूर्य्याभिनिर्म्मुक्तः कुनखी श्यावदन्तः परिवित्तिः परिवेत्ता अग्रेदिधिषुः दिधिषु-पतिर्वीजहा ब्रह्मघ्न इत्येत एनस्विनः। पञ्च महापातकान्याचक्षते गुरुतल्पं सुरापानं भ्रूणहत्यां ब्राह्मणसुवर्णहरणं पतितसम्प्रयोगञ्च ब्राह्मेण वा यौनेन वा। (१७-२०)

In the west the river rambling into the ocean, in the east the region where the sun rises as far as the black antelope wanders so far [is found] *Brahma* effulgence.

The religious instructions which men, deeply versed in the three *Vedas* and acquainted with the sacred law, declare for purifying one's self and others are *Dharma* (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts *Manu* has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.,* neglects the recitation of) the *Mantram,* he who slays a *Brāhmaṇa,* these all are sinful men.

They say that there are five henious crimes (*Mahāpātaka*) *viz.,* violating a preceptor's bed, drinking spirituous liquor, killing an embryo, stealing the gold of a *Brāhmaṇa,* associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Another text is *Sindhurviharani:* The commentator Krishna Pundit means it ocean. Buhler trasnlates it as boundary-river which is probably the *Saraswatī*. We have followed the text *Sindhurviharani*. *Viharani* can never be an adjective of Sindhu which is masculine.

The term *Guru* may also mean father, meaning 'Knowing one's own step-mother. (17-20)

अथाप्युदाहरन्ति।

संवत्सरेण पतति पतितेन सहाचरन्।

याजनाध्यापनाद् यौनादन्नपानासनादपि॥२१-२२॥

Now, they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] any by using the same carriage or seat. (21-22)

अथाप्युदाहरन्ति।

विद्याविनाशे पुनरभ्युपैति

जाति प्रणाशे त्विह सर्व्वनाशः।

कुलोपदेशेन हयोऽपि पूज्य

तस्मात् कुलीनां स्त्रियमुद्वहन्ति॥ इति

त्रयो वर्णा ब्राह्मणस्य वशे वर्त्तेरन् तेषां ब्राह्मणो धर्म्मं यद् ब्रूयात् तत् राजा चानुतिष्ठेत्। राजा तु धर्म्मेणानुशासन् षष्ठं षष्ठं धनस्य हरेदन्यत्र ब्राह्मणात्। इष्टापूर्त्तनस्य तु षष्ठमंशं भजति। इति ह ब्राह्मणो वेदमाद्यं करोति, ब्राह्मण आपद उद्धरति, तस्माद् ब्राह्मणोऽनाद्यः, सोमोऽस्य राजा भवतीतीह प्रेत्य चाभ्युदयिकमिति ह विज्ञायते॥२१-४६॥

Now, they quote the example :—

On learning being destroyed [one] may again acquire it : but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a *Brāhmaṇās* control. The *Brāhmaṇās* shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from *Brāhmaṇās*. He [also] obtains the sixth part [of merit] of *Iṣta* (sacrifices) and *Purtta* (charitable works). It is that the *Brāhmaṇās* first made the Vedas known. The *Brāhmaṇa* saves [one] from misfortune. Therefore a *Brāhmaṇas* shall not be made to pay texes. *Soma* is king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next. (25-36)

इति वासिष्ठे धर्म्मशास्त्रे प्रथमोऽध्याय॥१॥

CHAPTER II.

ब्राह्मणादीनांप्रधानकर्माणि कृर्षिधर्म निरूपणवर्णनम्

चत्वारो वर्णा ब्राह्मणक्षत्रियवैश्यशूद्राः। तयो वर्णा द्विजातयो ब्राह्मणक्षत्रियवैश्याः। तेषां मातुरग्रेऽधिजननं, द्वितीयं मौञ्जिबन्धने। तत्रास्य माता सावित्री पिता त्वाचार्य्य उच्यते। वेदप्रदानात् पितेत्याचार्य्यमाचक्षते। (१-५)

THERE are four castes (Varṇa), *Brāhmaṇas, Kṣatriyas, Vaiśya* and *Śūdras*. Three castes, *Brāhmaṇas, Kṣatriyas,* and *Vaiśyas* (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.,* in the second birth). Sāvitrī is the mother and the preceptor is said to the father. They call the preceptor father because he gives instructions in the Veda. (1-5)

अथाप्युदाहरन्ति।

द्वयमिह वै पुरुषस्य रेतो ब्राह्मणस्योद्र्ध्वं नाभेरर्व्वाचीनं मन्यते। तद्यदूद्र्ध्वं नाभेस्तेनास्यानौरसी प्रजा जायते यदुपनयति यत् साधु करोति। अथ यदर्व्वाचीनं नाभेस्तेनास्यौरसी प्रजा जायते, जनन्यां जनयति, तस्माच्छ्रोत्रियमनूचानम- पुत्रोऽसीति न वदन्तीति। (६-१०)

They quote the following example: – Indeed they virile energy of man, learned in spiritual science, is of two sorts, that which is above the nevel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and

makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a Śrotriya, who teaches the Veda "Thou art destitute of a son." (6-10)

Some texts read *apujya* (unworthy of adoration) for *aputro*.

हारीताः अथाप्युदाहरन्ति।

न त्वस्य विद्यते कर्म्म किञ्चदात् मौञ्जिबन्धनात्।

वृत्त्या शूद्रसमो ज्ञेयो यावद्वेदे न जायते॥ इति

अन्यत्रादकर्म्मस्वधापितृसंयुक्तेभ्यः।

विद्या ह वै ब्राह्मणमाजगाम

गोपाय मां शेवधिस्तेऽहमस्मि।

असूयकायानृजवेऽव्रताय

न मां ब्रूयाद् वीर्य्यवतो तथा स्याम॥

ययावृणात्यवितथेन कर्म्मणा

बहदुःखं कवेत्वमृतं वा संप्रयच्छन्।

तन्मन्यत पितरं मातरञ्च

तस्मै न द्रुहेत कतमच्च नाहम्॥

अध्यापिता ये गुरून्नादियन्ते

विप्रा वाचा मनसा कर्म्मणा वा।

यथैव ते न गुरूर्भोजनीया-

स्तथैवांस्तान् च युनक्ति श्रुतं तत्॥

यमेव विद्याच्छुचिमप्रमत्तं

मेधाविनं ब्रह्मचर्य्योपपन्नम्।

यस्त्वेतद्द्रुह्येत कतमच्च नाहं

तस्मै मां ब्रूयान्निधिपाय ब्रह्मन्॥ इति

दहत्यग्निर्यथा कक्षं ब्रह्म त्वब्दमनाहतम्।

न ब्रह्म तस्मै प्रब्रूयाच्छक्यामानमकृन्तत॥ इति ॥११-१८॥

Hārita quotes the following verse: –

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a *Śūdra* before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] *Swadhā,* and the departed manes.

[Sacred] learning approached a *Brāhmaṇa* [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those *Vipras,* who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not profitable to their teacher so the sacred learning will not profit them.

Reveal me, O *Brāhmaṇa,* as to the keeper of thy treasure, to him whom thou shalt know as pure, attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes room so *Brahma* (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability. (11-18)

षट् कर्म्माणि ब्राह्मणस्याध्ययनमध्यापनं यजनं याजनं दानं

प्रतिग्रहश्चेति त्रीणि राजन्यस्याध्ययनं यजनं दानं शास्त्रेण च प्रजापालनं स्वधर्म्मस्तेन जीवेत्। एतान्येव त्रीणि वैश्यस्य कृषिवाणिज्यपाशुपाल्यकुसीदञ्च। एतेषां परिचर्य्या शूद्रस्य। अनियता वृत्तिरनियतकेशवेशाः सर्व्वेषां मुक्तशिखावर्ज्जम्। अजीवतः स्वधर्म्मणान्यतरामपापीयसीं वृत्तिमातिष्ठेरन्, न तु कदाचित् पापीयसीम्। वैश्यजीविकामास्थाय पण्येन जीवतोऽश्मलवणमपण्यं पाषाणकौषक्षौमाजिनानि च तान्तवञ्च रक्तं सर्व्वञ्च कृतान्नं पुष्पमूलफलानि

च गन्धरसा उदकञ्चौषधीनां रसः सोमश्च शस्त्रं विषं मांसश्च क्षीरं सविकारं अपस्त्रपुजतु सीसञ्च। (१९-२९)

The duties of *Brāhmaṇa* are six *viz.*, studying the *Veda*, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of Kṣatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions: let him gain his livelihood thereby.

(There are two reading *Śāstrena* and *Śastrena*. The latter mean 'with his weapons.)'

Those three [are also the occupation] of *Vaiśya* besides agriculture, trading tending cattle, and lending money at interest.

To serve these (*i.e.*, the three superior castes is the occupation) of a *Śūdra*.

These (*i.e.*, the *Śūdras*) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a *Vaiśyās* mode of living a *Brāhmaṇa* and a *Kṣatriya,* while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs, Soma, weapons, poisons, milk, preparations from milk, iron, tin, lac and lead. (19-29)

अथाप्युदाहरन्ति।

सद्यः पतति मांसेन लाक्षया लवणेन च।
त्र्यहेण शूद्रीभवति ब्राह्मणः क्षीरविक्रयात्॥

ग्राम्यपशूनामेकशफाः केशिनश्च सर्वे, चारण्याः पशवो वयांसि दंष्ट्रिणश्च। धान्यानां तिलानाहुः। ॥३०-३३॥

Now they quote the following verse as an example :–

By [selling] meat, lac and salt, a *Brāhmaṇa* becomes directly outcasted; by selling milk he becomes [equal to] a Śūdra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold]; of grains they declare sesamum [as forbidden.] (30-33)

अथाप्युदाहरन्ति।

भोजनाभ्यञ्जनाद्दानाद्यद्वान्यत् कुरुते तिलैः।
कृमिभूतः स विष्टायां पितृभिः सह मज्जति॥

कामं वा स्वयं कृष्योत्पाद्य तिलान् विक्रीणीरन् अन्यत्र धान्यविक्रयात्। रसारसैः समतो हानतो वा निमातव्या न त्वेव लवणं रसैस्तिलतण्डलुपक्वान्नं विद्यान्मनुष्याश्च विहिताः। परिवर्त्तकेन ब्राह्मणराजन्यौ वार्द्धुषान्नं नाद्याताम्। (३४-४४)

Now they quote the following verse as an example :–

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa,* but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a *Brāhmaṇa* shall not take boiled rice from a Kṣatriya who lends [money] at an exhorbitant rate of interest. (34-44)

अथाप्युदाहरन्ति।

स्मर्घं धान्यमुद्धृत्य महार्घं यः प्रयच्छति।

स वै वाद्‌र्धुषिको नाम ब्रह्मवादिषु गर्हित॥

वाद्‌र्धुषिं भ्रूणहत्याञ्च तुलया समतालयन्।

अतिष्ठद्भ्रूणहा वट्‌यां वाद्‌र्धु षिर्न्यक्पपात ह॥ इति

कामं वा परिलुप्तकृत्याय पापीयसे दद्याद् द्विगुणंहिरण्यं त्रिगुणं धान्यं, धान्येनैव रसा व्याख्याताः, पुष्पमूलफलानि च। तुलावृतमष्टगुणम्। (४५-५१)

Now they quote the following verse as an example :–

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vārdhuṣika* (usurer) and is blamed amongst those who recite the *Veda*.

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavoruing substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment]. (45-51)

अथाप्युदाहरन्ति।

राजानुमतभा वेन द्रव्यवृद्धिं विनाशये।

पुन राजाभिषेकेण द्रव्यवृद्धिञ्च वर्जयेत्॥

द्विकं त्रिकं चतुष्कञ्च पञ्चकञ्च शतं स्मृतम्।

कुसीदवृद्धि गृह्णीयाद्वर्णानामनुपूर्वशः॥

वसिष्ठवचनप्रोक्तां वृद्धिं वाद्‌र्धुषिके शृणु।

पञ्चमाषांस्तु विंशत्या एवं धर्म्मो न हीयते॥ इति ॥५२-५५॥

Now they quote the following verse as an example :—

By the king's will shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smṛti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the worlds of Vasiṣtha, five māṣās for twenty in this the law is not violated. (52-55)

There are two readings *Rājānumatabhāvena* and *Rājātumṛtabhāven.a* We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall shop etc." The suceeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

इति वासिष्ठे धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III.

अथाश्रोत्रियादीनां शूद्रसधर्मत्वमाततायिवधवर्णनम्

अश्रोत्रियाननुवाका अनग्नयः शूद्रधर्म्माणो भवन्ति नानृग्ब्राह्मणो भवति। मानवञ्चात्र श्लोकमुदाहरन्ति ॥२॥

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रामम्।

स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥३॥

[The *Brāhmanas*] who neither study nor teach the *Veda*, nor maintain sacred fires become of the conduct of a *Śūdra*. Without studying the *Ṛk*, one does not become a *Brāhmaṇa*. They quote a śloka from Manu on this subject. "A twice-born person, who not having studied the *Veda*, spends his labour on another [subject] soon falls, even while living, to the condition of a *Śūdra* and his descendants after him. (1-3)

न वणिक् न कुसीदजीवी। ये च शूद्रपेषणं कुर्व्वन्ति। न स्तेनो न चिकित्समकः ॥४॥

He who lives by trade [does not become a *Brāhmaṇa*]; nor he who lives by usury; not those who obey a *Śūdrās* commands, nor a thief, nor a physician. (4)

अव्रता ह्यनधीयाना यत्र भैक्षचरा द्विजाः।

तं ग्रामं दण्डयेद्राजा चौरभुक्तप्रदो हि सः ॥५॥

The king shall punish the village where *Brāhmaṇas*, failing to observe their sacred duties and study the *Veda*, live by begging, for it feeds the thieves. (5)

चत्वारोऽपि त्रयो वापि यं ब्रूयुर्व्वेदपारगः।

स धर्म्म इति विज्ञेयो नेत रेज्ञाः सहस्त्रशः ॥६॥

What four or three (*Brāhmaṇas*), who have mastered the *Vedas,* proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।

सहस्त्रशः समेतानां पर्यत्त्वंनैव विद्यते ॥७॥

Many thousands [of *Brāhmaṇas*], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod. (7)

यद्वदन्त्यन्यथा भूत्वा मूर्खा धर्म्ममतद्विदः।

तत्पापं शतधा भूत्वा तद्वक्तृष्वनुगच्छति ॥८॥

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundred-fold, on the speakers. (8)

श्रोत्रियायैव देयानि हव्यकव्यानि नित्यशः।

अश्रोत्रियाय दत्तानि तृप्ति नायान्ति देवताः ॥९॥

Offerings to the celestials and the departed manes must daily be given to a *Śrotriya* alone. Gifts made to a person who has not read the Veda do not gratify the celestials. (9)

यस्य चैव गृहे मूर्खा दूरे चैव बहुश्रुतः।

बहुश्रुताय दातव्यं नास्ति मूर्खे व्यतिक्रमः ॥१०॥

If an ignorant person lives in one's own house and a man vastly read in the Śruti at a distance, gift should be given unto the learned: there is no sin in neglecting an ignorant wight. (10)

ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्ज्जिते।

ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते ॥११॥

The sin of neglecting a *Brāhmaṇa* is not committed against a twice-born person who is ignorant of the Veda. Passing by

a burning fire one does not offer libations into ashes. (11)

यश्च काष्ठमयो हस्ती यश्च चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः ॥१२॥

An elephant made of wood, an antelope made of leather, and a *Brāhmaṇa* indisposed to the study of the Veda – these three have nothing but the name. (12)

विद्वद्भोज्यानि चान्नानि मूर्खा राष्ट्रेषु भुञ्जते।
तदन्नं नाशमायाति महद्वा जायते भयम् ॥१३॥

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears. (13)

अप्रज्ञायमानवृत्तं योऽधिगच्छेद्राजा तद्धरेत् अधिगन्त्रे षष्ठमंशं प्रदाय। ब्राह्मणश्चेदधिगच्छेत् षट्कर्म्मसु वर्त्तमानो न राजा हरेत्। आततायिनं हत्वा नात्र त्राणमिच्छो किञ्चित् किल्विषमाहुः। षड्विधास्त्वाततायिनः। (१४-१७)

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a *Brāhmaṇa,* who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins (*ātatāyins*). (14-17)

अथाप्युदाहरन्ति। ॥१८॥

Now they quote the following verses on the subject:– (18)

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः।
क्षेत्रदारहरश्चैव षडेते आततायिनः ॥१९॥

An incendiary, a poisoner, one holding a weapon in his hands, a robber, the taker away of lands, the seducer of another man's wife – these six are called assasins (*ātatāyins*). (19)

आततायिनमायान्तमपि वेदान्तपारगम्।
जिघांसनतं जिघांसियान्न तेन ब्रह्महा भवेत्॥२०॥

One does not become guilty of Brāhmaṇicide, if he kills as assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upaniṣads. (20)

स्वाध्यायिन कुले जातं या हन्यादाततायिनम्।
न तेन भ्रूणहा स स्यान्मन्युस्तन्मन्युमृच्छति॥२१॥

He, who kills an assasin well-read in the *Veda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned *Brāhmaṇa;* [in] that [case] fury recoils upon fury. (21)

त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णवान् चतुर्म्मेधा वाजसनेयी षडङ्गविद् ब्रह्मदेयानुमन्तानश्छन्दागो ज्येष्ठसामगो मन्त्रब्राह्मणविद् यस्य धर्म्मानधीते यस्य च पुरुषमातृपितृवंशः श्रत्रियो विज्ञायते विद्वांसः स्नातको चेति पङ्क्तिपावनाः॥२२॥

A Triṇāciketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Aṣvamedha, Puruṣamedha, Ṣarvamedha and Pitrimedha), one who knows Vājasena [branch of the White *Yajur Veda*], one who knows the six Angas, the son of a woman married according to the *Brahma* rite, one who knows *Chandas* (Vedic metre), one who sings *Jesthasāman,* one who knows the Mantram and the *Brāhmaṇa,* one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *Śrotiyas* and learned men and Snātakas are the sanctifiers of the row. (22)

चातुर्व्विद्यो विकल्पो च अङ्गविद्धर्म्मपाठकः।
आश्रमस्थास्त्रयो मुख्या परिषत् स्याद्दशावरा॥२३॥

[Four students of] the four *Vedas,* one who knows *Mīmānsā,* one who knows the Angas a preceptor of the sacred law, three leading men of the three *Āśramas* (orders)

constitute a *pariṣad* (a legal assembly) consisting, at least, of ten [members]. (23)

उपनीय तु यः कृत्स्न वेदमध्यापयेत् स आचार्य्यो, यस्त्वेकदेश स उपाध्यायो यश्च वेदाङ्गानि। आत्मत्राण वर्णसंस्कारे वा ब्राह्मण-वैश्यौ शस्त्रमाददीयाताम्। क्षत्रियस्य तु तन्नित्यमेव रक्षणाधिकारात्। प्राग्वोदग्वासीनः प्रक्ष्याल्य पादौ पाणी चामणिबन्धनात्। अङ्गुष्ठमूलस्योत्तरतो रेखा ब्राह्मतीर्थं तेन त्रिराचामेदशब्दवत्। द्विः परिमृज्यात् खान्यद्भिः संस्पृशेत् मूर्द्धन्यपो निनयेत्। सव्ये च पाणौ। व्रजंस्तिष्ठन् शयानः प्रणतो वा नाचामेत्। हृदयङ्गमाभिरद्भिरवुदवुदाभिरफेनाभिर्ब्राह्मणः, कण्ठगाभिः क्षत्रियः शुचिः। वैश्योऽद्भि प्राशिताभिस्तु स्त्रीशूद्रौ स्पष्टाभिरेव च। पुत्रद्वारापि यागास्तर्पणानि स्युः। न वर्णगन्धरसदुष्टाभिः। याश्च स्युरशुभागमाः। न मुख्या विप्रष उच्छिष्टं कुर्व्वन्त्यनङ्गश्लिष्टाः। सुप्त्वा भुक्त्वा पीत्वा स्नात्वा वाचान्तः पुनराचामेत्। (२४-३८)

He, who after having invested a pupil with the sacred thread teaches him the *Veda,* is called an *Ācārya*.

He, who teaches a portion of the *Veda,* is called an *Upādhyāya* (sub-teacher); similarly one who [teaches] the Aṅgas (subsidiary subjects) [of the *Vedas*].

A *Brāhmaṇa* and a *Vaiśya* may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.,* to take up arms) however is the daily [occupation] of a Kṣatriya on account of his privilege for protecting.

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east, or the north he shall thrice rinese his mouth with water out of *Brahmatīrtha,* the part of hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head]. He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A *Brāhmaṇa* [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A Kṣatriya [becomes] pure [by sipping water] reaching his throat; a *Vaiśya* by water that wets his palate; a woman and a Śudra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defild with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch Ilimb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rines his mouth with water. (24-38)

वासश्च परिधाय चोष्ठौ संस्पृश्य यावलोमकौ न श्मश्रुगता श्लेषः दन्तवद्दन्तवक्त्रेषु यच्चानतर्म्मुखे भवेदाचान्तस्यावशिष्टं स्यान्निगिरन्नेव तच्छुचिः ॥३९-४०॥

Similarly if [one] puts on a cloth or touches the lips on which not hair grows. No defilement is caused by the hair of the moustache [entering the mouth]. (39-40)

परानथाचामयतः पादौ या विप्रया गताः ।

भूम्यां तास्तु समाः प्रोक्तास्ताभिर्नोच्छिष्टभाग् भवेत् ॥४१॥

अचरन्नभ्यवहार्य्येषु उच्छिष्टं यदि संस्पृशेत् ।

भूमौ निक्षेप्य यद्द्रव्यमाचान्तः प्रचरेत् पुनः ॥४२॥

If [remnants of food] adhere to the feeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again. (41-42)

यद्यन्मीमांस्यं स्यात् तत्तदद्भिस्तु संस्पृशेत् ॥४३॥
श्वहताश्च मृगा वन्या घातितश्च खगैः पलम्।
बालैरनुपविद्धान्तं स्त्रीभिराचरितञ्च यत् ॥४४॥

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajāpati (the Lord of all created beings) has declared them to be pure. (43-44)

परिसङ्ख्याय श्वान् सर्व्वान् शुचीनाह प्रजापतिः।
प्रसारितञ्च यत् पण्यं न दोषाः स्त्रीमुखानि च।
मशकैर्म्मक्षिकाभिश्च विलीनो नोपहन्यते ॥४५॥
क्षितिस्थाश्चैव या आपो गवां प्रीतिकराश्रयाः।
परिसङ्ख्याय तान् सर्व्वान् शुचिनाह प्रजापतिरिति ॥४६॥

A vendible article tendered for sale, and the faces of women are impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajāpati has declared them pure. (45-46)

लेपगन्धापकर्षण शौचममेध्यलिप्तस्याद्भिर्मृदा च। ॥४७॥

तैजसमृण्मयदारवतान्तवानां भस्मपरिमार्ज्जनप्रदाहतक्षणनिर्णजनानि। तैजसवदुपलमणीनां मणिवच्छङ्खशुक्तीनां दारुवटस्थां रज्जुविदलचर्म्मणां चैलवच्छौचम्। गौवालैः फलचमसानां गौरसर्षपकल्केन क्षौमजानाम्। भूम्यास्तु सम्मार्ज्जन-प्रेक्षणोपले नोल्लेखनैर्यथास्थाने दोषविशेषात् प्राजापत्यमुपैति। ॥४८-५१॥

अथाप्युदाहरन्ति। ॥५२॥

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth. Objects made of metal, those made of clay,

those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and *Cāmasa* (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] of by heaping [pure earth] on [it].

Now they quote [the following verses] as an example. (47-52)

खननाद्दनाद्वर्षाद्गोभिराक्रमणादपि।
चतुर्भिः शुध्यते भूमिः पञ्चमाच्चोपलेपनात्॥५३॥

Lands is purified by these four ways, (*viz.*,) by digging, burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung. (53)

रजसा शुध्यते नारी नदी वेगेन शुध्यति।
भस्मना शुध्यते कांस्यं ताम्राम्लेन च शुध्यति॥५४॥

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid (substances.) (54)

मद्यैर्मूत्रैः पुरीषैर्वा श्लेष्मपूयाश्रुशोणितैः।
संस्पृष्टं नैव शुध्येत पुनः पाकेन मृण्मयम्॥५५॥

But an earthen vessel, that has been defiled by spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning. (55)

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति॥५६॥

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge. (56)

अद्भिरेव काञ्चनं पूयेत् तथा रजतम्। अङ्गुलिकनिष्ठिकामूले दैवं तीर्थम्। अङ्गुल्यग्रे मानुषम्। पाणिमध्ये आग्नेयम्। प्रदेशिन्यङ्गुष्ठयोरन्तरा पित्र्यम्। रोचन्त इति सायं प्रातरशनान्यभिपूजयेत्। स्वदितमिति पित्र्येषु। सम्पन्नमित्याभ्युदयिके ॥५७-६४॥

Gold is purified by water only, similarly silver. The *Tīrtha,* sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offering of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect." (57-64)

इति वासिष्ठे धर्म्मशास्त्रे तृतीयोऽध्यायः ॥३॥

Chapter IV.

मधुपर्कादिषु-पशुहिंसनवर्णनम्

प्रकृतिविशिष्टं चातुर्वर्ण्यं संस्कारविशेषाच्च। ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः। उरू तदस्य यद्वैश्य पद्भ्यां शूद्रो अजायतेति। गायत्र्या छन्दसा ब्राह्मणमसृजत्, त्रिष्टुभा राजन्यं, जगत्या वैश्यं, न केनचिच्छन्दसा शूद्रमित्यसंस्कार्यो विज्ञायते। त्रिष्वेव निवासः स्यात् सर्वेषां सत्यमक्रोधो दानमहिंसा प्रजननञ्च। पितृदेवतातिथिपूजायां पशुहिंस्यात्। (१-५)

मधूपर्के च यज्ञे च पितृदैवतकर्म्मणि।
अमैत्रेच पशुं हिंस्यान्नान्यथेत्यब्रवीन्मनुः ॥६॥

THE four castes are marked out by their origin and particular initiatory rites. The *Brāhmaṇa* was his mouth, the Kṣatriya formed his arms, the *Vaiśya* his thighs, the Śūdra was born from his feet. He created the *Brāhmaṇa* with the *Gāyatrī*, the Kṣatriya with the Triṣṭubh, the *Vaiśya* with the Jagatī and the Śūdra without any metre. This indicates [that a Śūdra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering] a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said. (1-6)

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित्।
न च प्राणिवधः स्वर्ग्यस्तस्माद्यागे वधोऽवधः ॥७॥

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction. (7)

अथापि ब्राह्मणाय राजन्याय वा अभ्यागताय वा महोक्षं वा महाजं वा पचेदेवमस्यातिथ्यं कुर्वन्तीति। उदकक्रियामशोचञ्च द्विवर्षात् प्रभृत्ति मृत उभयं कुर्य्यात्। दन्तजननादित्येके शरीरमग्निना संयोज्यानवेक्षमाणा आपोऽभ्यवयन्ति। कुर्वन्ति। ततस्तत्रस्था एव सव्योत्तराभ्यां पाणिभ्यामुदकक्रियां अयुग्मा दक्षिणामुखाः। पितृणां वा एषा दिग् या दक्षिणा। गृहान् व्रजित्वा खस्तरे त्रपहमनश्नन्त आसीरन्। अशक्ती क्रीतोत्पन्नेन वर्त्तेरन्। (८-१६)

On may cook a full-grown ox or a full-grown he-goat for a *Brāhmaṇa* or a Kṣatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited. (8-16)

दशाहं मरणाशौचं सपिण्डेषु विधीयते।

मरणात् प्रभृति दिवसगणना। सपिण्डता सप्तपुरुषं विज्ञायते। अप्रत्तानां स्त्रीणां त्रिपुरुषं त्रिदिनं विज्ञायते। प्रत्तानामितरे कुर्वीरन्। ताश्च तेषां जननेऽप्यवमेव निपुणां शुद्धिमिच्छतां मातापित्रोर्बीजनिमित्तत्वात्। (१७-१९)

It is laid down that death impurity lasts for ten days in [case of] *Sapiṇḍa* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapiṇḍa* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others [than the blood relations] shall perform [obsequies] for married woman. They (*i.e.*, married women too) [shall observe impurity] for them (*i.e.*, their husband's relatives) [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on father on account of their [supplying the] send.

The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies. (17-19)

अथाप्युदाहरन्ति।

नाशौचं सूतके पुंसः संसर्गञ्चेन्न गच्छति।

रजस्तत्राशुचिर्ज्ञेयं यच्च पुंसि न विद्यते॥

ब्राह्मणो दशरात्रेण पञ्चदशरात्रेण भूमिपः।

विंशतिरात्रेण वैश्यः शूद्रो मासेन शुध्यति॥२०-२४॥

Now they quote the following verses as an example :

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A *Brāhmaṇa* becomes purified after ten nights, a Kṣatriya after fifteen nights, a *Vaiśya* after twenty nights and a *Śūdra* after a month. (20-24)

अशौचे यस्तु शूद्रस्य सूतके वापि भुक्तवान्।

स गच्छेन्नरकं घोरं तिर्य्यग्योनिषु जायते॥२५॥

If [a twice-born person] eats [the food of] a Śūdra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal. (25)

अनिर्दशाहे पक्वान्नं नियोगाद् यस्तु भुक्तवान्।

कृमिर्भूत्वा स देहान्ते तद्विष्ठामुपजीवति॥२६॥

[A twice-born person], who eats, by appointement, cooked food [from a Śūdrās house] during the period of impurity, shall become a worm after death and lead his wife. (26)

द्वादश मासान् द्वादशार्द्धमासान् वा अनश्नन् संहितामधीयानः पूतो भवतीति विज्ञायते। ऊनद्विवर्षे प्रेते गर्भपतने वा सपिण्डानां त्रिरात्रमशौचं सद्यःशौचमिति गौतमः। देशान्तरस्थे प्रेते ऊर्ध्वं दशाहाच्चैकरात्रमशौचम्। आहिताग्निश्चेत् प्रवसन् म्रियते, पुनःसंस्कारं कृत्वा शववच्छौचमिति गौतमः। यूपयतिश्मशानरजस्वलासूतिकाशुचीनुपस्पृश्य सशिरा अभ्युपेयादापः। (२७-३१)

It has been declared that [such a sinner] becomes pure by reciting the Saṁhitā for twelve months or twelve half months while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapiṇḍas* lasts three nights. Purification is immediate [accordingf to *Gautama.*] If [a person] dies in a foreign land and [his *Sapiṇḍas*] hear [of his death] after ten days the impurity lasts for one night. If one, who killed the sacred fire, dies on a journey [his *Sapiṇḍas*] shall perform his obsequies and shall duly observe the impurity of death. So *Gautama* [says]. Touching a sacrificial post, an ascetic, a cremation ground a woman in menses one who has lately given birth to a child and otheraimpure men one shall bathe his head after sipping water.

This is the penance when one commits the sin knowingly.

This is the penance when one commits a sin unknowingly.

i.e., Three days and nights.

Shall make a dummy with the Kuśa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country. (27-31)

इति वासिष्ठे धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥४॥

Chapter V.
अथात्रेयी धर्मवर्णनम्

अस्वतन्त्रा स्त्री पुरुषप्रधाना अनग्निरुदक्या च अनृतमिति विज्ञायते ॥१-२॥

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue. (1-2)

अथाप्युदाहरन्ति ॥३॥

Now they quote the following verses as an example : (3)

पिता रक्षति कौमारे भर्त्ता रक्षति यौवने।

पुत्राश्च स्थविरे भावे न स्त्री स्वातन्त्र्यमर्हति ॥४॥

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence. (4)

तस्या भर्त्तुरभिचार उक्तः प्रायश्चित्तरहस्येषु।

मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ॥५-६॥

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins. (6)

त्रिरात्रं रजस्वलाशुचिर्भवति, सा नाञ्ज्यात्, नाप्सु स्नायात्, अधः शयीत, दिवा न स्वप्यात्, नाग्निं स्पृशेत्, न रज्जुं प्रमृजेत्,न दन्तान् धावयेत्,न मांसमश्नीयात्, न ग्रहान् निरीक्षेत, न हसेत्, न किञ्चिदाचरेत्, नाञ्जलिना जलं पिबेत्, न खर्व्वेण न लोहितायसेन वा। विज्ञायते हीन्द्रस्त्रिशीर्षाणं त्वाष्ट्रं हत्वा पाप्मना गृहीतो मन्यत इति। तं सर्वाणि

भूतान्यभ्याक्रोशन् भ्रूणहन् भ्रूणहन्निति। स स्त्रिय उपाधावत्। अस्यै मे ब्रह्महत्यायै तृतीयं भागं गृह्णीतेति गत्वैवमुवाच। ता अब्रुवन् किं नोऽभूदिति। सोऽब्रवीद्वरं वृणीध्वमिति। ता अब्रुवन्नृतौ प्रजां विन्दामह इति,कामं मा विजानीमोऽलम्भवाम इति, यथेच्छया आ-प्रसवकालात् पुरुषेण सह मैथुनभावेन सम्भवाम इति चैषोऽस्माकं वरस्तथेन्द्रेणोक्तास्ताः प्रतिजगृहुस्तृतीयं भ्रूणहत्यायाः। सैषा भ्रूणहत्या मासि मास्याविर्भवति। तस्माद्रजस्वलान्नं नाश्नीयात्। अतश्च भ्रूणहत्याया एवैतद्रूपं प्रतिमास्यान्ते कञ्चुकमिव। तदाहुर्ब्रह्मवादिनः। अञ्जनाभ्यञ्जनमेवास्या न प्रतिग्राह्यं तद्धि स्त्रियोऽन्नमिति, तस्मात् तस्यास्तत्र न च मन्यन्ते आचारा याश्च योषित इति। सेयमुपयाति॥७-१५॥

उदक्यास्त्वासते तेषां ये च केचिदनग्नयः।
गृहस्थाः श्रोत्रियाः पापाः सर्वे ते शूद्रधर्म्मिणः॥१६॥

A woman, in her course, remains inpure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper of iron vessel. It has been declared, that Indra having killed the three-headed son of Twaṣt was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned *Brāhmaṇā!* O thou slayer of a learned *Brāhmaṇā!!*" He ran to women [and said] "Take upon yourselves the third part of this my sin of *Brāhmaṇicide.*" They said, "What shall we have [for doing the wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and replied 'So be it' took upon themselves the third part [of the sin] of *Brāhmaṇicide.* Therefore the murder of a learned *Brāhmaṇa* takes place every month [with their menstrual discharge]. Therefore one shall not take food from

a woman in her courses for such one puts on, every month, the shape of the guilt of Brāhmaṇicide. The Brahmavādins [the reciters of the Veda] say: – "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [*Brāhmaṇas* in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no *Śrotriya* are all sinful and equal to *Śūdras*. (7-16)

इति वासिष्ठे धर्म्मशास्त्रे पञ्चमोऽध्याय: ॥५॥

Chapter VI.

आचार प्रशंसाहीनाचारस्यनिन्दा वर्णनम्

आचारः परमो धर्म्मः सर्वेषामिति निश्चयः।

हीनाचारपरीतात्मा प्रेत्य चेह विनश्यति ॥ १ ॥

TO live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is contaminated by vile conduct, perishes in this world and in the next. (1)

नैनं तपांसि न ब्रह्म नाग्निहोत्रं न दक्षिणा।

हीनाचाराश्रितं भ्रष्टं तारयन्ति कथञ्चन ॥ २ ॥

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrifical presents can save one who has resorted to low conduct and deviated [from the path of duty.] (2)

आचारहीनं न पुनन्ति वेदा।

यद्यप्यधीताः सह षड्भिरङ्गैः।

छन्दांस्येनं मृत्युकाले त्यजन्ति

नीडं शकुन्ता इव जातपक्षाः ॥ ३ ॥

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest. (3)

आचारहीनस्य तु ब्राह्मणस्य

वेदाः षडङ्गा अखिलाः सपक्षाः।

कां प्रीतिमुत्थापयितुं समर्था

अन्धस्य दारा इव दर्शनीयाः ॥ ४ ॥

Like unto beautiful doors [unable to please] a blind man how can all the Vedas with the six Aṅgas and esoteric sciences please a *Brāhmaṇa* who is devoid of good conduct?

The Banārasa text read *dāra* which Buhler has translated as wife; in that oas *darśanīyas* must be in the singular. (4)

नैनं छन्दांसि वृजिनात् तारयन्ति

मायाविनं मायया वर्त्तमानम्।

तत्राक्षरे सम्यगधीयमाने

पुनाति तद्ब्रह्म यथावदिष्टम्॥५॥

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.

The Banāras text differs which, Buhler, differing with the commentator, translates as follows: – "But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Īśa." Isha is another neame of Aśvina the month of September. (5)

दुराचारो हि पुरुषो लोके भवति निन्दितः।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च॥६॥

A man of bad conduct is blamed in this world, suffers from misery, is alway affected by diseases and bocomes short-lived. (6)

आचारात् फलते धर्म्ममाचारात् फलते धनम्।

आचारच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम्॥७॥

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks. (7)

सर्वलक्षणहीनोऽपि यः सदाचारवान् नरः।

श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति॥८॥

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years. (8)

आहारनिर्हारविहारयोगाः
सुसंवृता धर्म्मविदा तु कार्य्याः।
वाग्बुद्धिवीर्य्याणि तपस्तथैव
धनायुषी गुप्ततमे च कार्य्ये ॥९॥

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed. (9)

उभे मूत्रपुरीषे ते दिवा कुर्य्यादुदङ्मुखः।
रात्रौ कुर्य्याद्दक्षिणास्य एवं ह्यायुर्न रिच्यते॥१०॥

A man shall void urine and foeces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured. (10)

प्रत्यग्निं प्रतिसूर्य्यञ्च प्रतिगां प्रति च द्विजम्।
प्रति सोमोदकं सन्ध्यां प्रज्ञा नश्यति मेहतः॥११॥

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a *Brāhmaṇa,* the moon, water and the twi-lights. (11)

न नद्यां मेहनं कार्य्यं न पथि न च भस्मनि।
न गोमये न वा कृष्टे नोप्ते क्षेत्रे न शाद्वले॥१२॥

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor a ploughed field, nor on one that has been sown, nor on a grass-plot. (12)

छायायामन्धकारे वा रात्रावहनि वा द्विजः।
यथासुखमुखः कुर्य्यात् प्राणवाधभयेषु च॥१३॥

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life. (13)

उद्धृताभिरद्भिः कार्य्यं कुर्य्यान्न स्नानमुद्धृताभिरपि।
आहरेन्मृत्तिकां विप्रः कूलात् ससिकतां तथा॥१४॥

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a *Brāhmaṇa* shall take earth that is mixed with gravel, from the bank [of a river.] (14)

अन्तर्ज्जले देवगृहे वल्मीके मूषिकस्थले।
कृतशौचावशिष्टे च न ग्राह्याः पञ्च मृत्तिकाः ॥१५॥

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself. (15)

एका लिङ्गे करे तिस्त्र उभाभ्यां द्वे तु मृत्तिके।
पञ्चापाने दशैकस्मिन्नुभयोः सप्तमृत्तिकाः ॥१६॥

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i.e.*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.] (16)

एतच्छौचं गृहस्थस्य द्विगुणं ब्रह्मचारिणः।
वानप्रस्थस्य त्रिगुणं यतीनान्तु चतुर्गुणम् ॥१७॥

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics. (17)

अष्टौ ग्रासा मुनेर्भक्तं वानप्रस्थस्य षोडश।
द्वात्रिंशत् तु गृहस्थस्य अमितं ब्रह्मचारिणः ॥१८॥

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a reliọus students. (18)

अनड्वान् ब्रह्मचारी च आहिताग्निश्च ते त्रयः।
भुञ्जाना एव सिध्यन्ति नैषां सिद्धिरनश्नताम् ॥१९॥

An ox, a student, and a *Brāhmaṇa* who has kindled the sacred fire, can do their work if they eat, without eating [much] they cannot do it. (19)

तपोदानोपहारेषु व्रतेषु नियमेषु च।
इज्याध्ययनधर्म्मेषु या नासक्तः स निष्क्रियः॥
योगस्तपो दमो दानं सत्यं शौचं दया श्रुतम्।
विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम्॥२०॥

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a *Brāhmaṇa*. (20)

सर्वत्र दान्ताः श्रुतपूर्णकर्णा
जितेन्द्रियाः प्राणिवधे निवृत्ताः।
प्रतिगृहे शङ्कुचिताग्रहस्ता
स्तेब्राह्मणास्तारयितुं समर्थाः॥२१॥

Those *Brāhmaṇas* can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given. (21)

असूयकः पिशुनश्चैव कृतघ्नो दीर्घरोषकः।
चत्वारः कर्म्मचाण्डाला जन्मतश्चापि पञ्चमः॥२२॥

One who is envious, one who is wicked one who, is ungrateful and one whose anger lasts long, these four are *Cāṇḍālas* by deeds; the fifth is one birth. (22)

दीर्घवैरमसूयाञ्च असत्यं ब्रह्मदूषणम्।
पैशुन्यं निर्दयत्वञ्च जानीयाच्छूद्रलक्षणम्॥२३॥

Bearing enmity for a longtime, envy, speaking untruth, vilifying *Brāhmaṇas,* wickedness and cruelty, – know [them], as the characteristics of a Śūdra. (23)

किञ्चिद्वेदमयं पात्रं किञ्चित् पात्रं तपोमयम्।
पात्राणामपि तत् पात्रं शूद्रान्नं यस्य नोदरे ॥२४॥

Some become worthy recipients of gifts, on account of their proficiency in the *Veda* and some through the practice of austerities. But the *Brāhmaṇa,* whose stomach does not contain the food of a Śudra, is even the worthiest of all recipients. (24)

शूद्रान्नरसपुष्टाङ्गो ह्यधीयानोऽपि नित्यशः।
जुह्वित्वापि यजित्वापि गतिमूद्ध्वां न विन्दति ॥२५॥

[A *Brāhmaṇa,* whose] limbs are nourished by the food and flavouring substances [given by a] Śūdra, does not meet the path leading upwards, even if he daily studies [the *Veda*], offers oblations to the fire and performs sacrifices. (25)

शूद्रान्नेनोदरस्थेन यः कश्चिन्म्रियते द्विजः।
स भवेच्छूकरो ग्राम्यस्तस्य वा जायते कुले ॥२६॥

If a twice-born person dies, with the food of a Śūdra in his stomach he will become a village-pig [in the next birth] or be born in [that Śūdrās] family. (26)

शूद्रान्नेन तु भुक्तेन मैथुनं योऽधिगच्छति।
यस्यान्नं तस्य ते पुत्रा न च स्वर्गार्हको भवेत् ॥२७॥

If after being fed with a Śūdrās food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region. (27)

स्वध्यायाढ्यं योनिमित्रं प्रशान्तं
चैतन्यस्थं पापभीरुं बहुज्ञम्
स्त्रीयुक्तान्नं धार्मिकं गोशरण्यं
व्रतैःक्षान्तं तादृशं पात्रमाहुः ॥२८॥

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of

his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances. (28)

आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु।
विनश्येत् पात्रदौर्बल्यात्तच्च पात्रं रसाश्च ते ॥२९॥
एवं गाश्च हिरण्यञ्च वस्त्रमश्वं महीं तिलान्।
अविद्वान् प्रतिगृह्णानो भस्मीभवति दारुवत् ॥३०॥

Just a milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood. (29-30)

नाङ्गं नखञ्च वादित्रं कुर्य्यात्। न वापोऽञ्जलिना पिबेत्। न पादेन पाणिना वां राजानमपि हन्यात्, न जलेन जलम्। नेष्टकाभिः फलानि पातयेत् न फलेन फलम्। न कल्कपुटको भवेत्। न म्लेच्छभाषां शिक्षेत। (३१-३६)

On shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strik down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with folded palms. He shall not learn a language spoken by Mlecchas. (31-36)

अथाप्युदाहरन्ति ॥३७॥

Now thay quote the following verses as an example: (37)

न पाणिपादचपलो न नेत्रचपलो भवेत्।
न चाङ्गचपलो विप्र इति शिष्टस्य गोचरः ॥३८॥

The opinion of the Śiṣtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with tongue and limbs. (38)

पारम्पर्य्यागतो येषां वेदः सपरिबृंहणः।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥३९॥

Those *Brāhmaṇas,* in whose families the study of the *Vedas,* with all the subsidiary subjects, is hereditary, are to be known as Śiṣtas on account of their seeing perceptibly the revealed texts. (39)

यत्र सन्तं न चासन्तं नाश्रुतं न बहुश्रुतम्।

न सुवृत्तं न दुर्वृत्तं वेद कश्चित् स ब्राह्मण॥ इति ॥४०॥

He, indeed, is a *Brāhmaṇa* of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is good or bad conduct. (40)

इति वासिष्ठे धर्म्मशास्त्रे षष्ठोऽध्याय: ॥६॥

Chapter VII.

ब्रह्मचारिधर्मवर्णनम्

चत्वार आश्रमा ब्रह्मचारिगृहस्थवानप्रस्थपरिव्राजकाः। तेषां वेदमधीत्य वेदौ वा वेदान् वा अविशीर्णब्रह्मचर्य्योऽपनिक्षेप्तुमावसेत्। ब्रह्मचर्य्या-चार्य्यं परिचरेदा शरीर-विमोक्षात्। आचार्य्यं प्रमीतेऽग्निं परिचरेत् विज्ञायते हि चाहवाग्निराचार्य्य इति। संयतवाक् चतुर्थषष्ठाष्टमकाल-भोजी भैक्षमाचरेत्। गुर्वधीनो जटिलः शिखाजटो वा गुरुं गच्छन्तमनुगच्छेदासीनञ्चानुतिष्ठेत् शयानञ्चासीन उपवसेदाहूताध्यायी सर्वभैक्षं निवेद्य तदनुज्ञया भुञ्जीत। खट्वाशयनदन्तप्रक्षालनाभ्यञ्जनवर्जी तिष्ठेदहनि रात्रावासीत। त्रिः कृत्वोऽभ्युपेयादापः। ॥१-१२॥

THERE are four *Āśramas* or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follow the teacher while walking stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day. (1-12)

इति वासिष्ठे धर्म्मशास्त्रे सप्तमोऽध्यायः॥७॥

Chapter VIII.

गृहस्थधर्मवर्णनम्

गृहस्थो विनीतक्रोधहर्षो गुरुणानुज्ञातः स्नात्वा असमानार्यामस्पृष्टमैथुनां यवीयसीं सदृशीं भार्य्यां विन्देत्। पञ्चमीं मातृबन्धुभ्यः सप्तमीं पितृबन्धुभ्यः। वैवाह्यमग्निमिन्ध्यात्। सायमागतमतिथिं नावरुन्ध्यात्। नास्यानश्नन् गृहे वसेत्। (१-५)

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same *Gotra or Pravara,* and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who come in the evening. A [guest] shall not live in his house without recieving food. (1-5)

यस्य नाश्नाति वासार्थी ब्राह्मणी गृहमागतः।

सुकृतं तस्य यत् किञ्चित् सर्वमादाय गच्छति ॥६॥

If a *Brāhmaṇa,* coming to his (*i.e.,* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder]. (6)

एकरात्रन्तु निवसन्नतिथिर्ब्राह्मणः स्मृतः।

अनित्यं हि स्थितिर्यस्मात् तस्मादतिथिरुच्यते ॥७॥

नैकग्रामीणतिथिं विप्रं साङ्गतिकं तथा।

काले प्राप्ते अकाले वा नास्यानश्नन् गृहे वसेत्॥८॥

A *Brāhmaṇa,* who lives for one night only, is called a guest (*atithi*) in the Smṛti, for *atithi* is he who lives for a short time only. (7-8)

श्रद्धाशीलोऽस्पृहयालुः अलमग्न्याधेयाय नानाहिताग्निः स्यादलञ्च सोमपानाय नासोमयाजी स्यात्। उक्तः स्वाध्याये प्रजनने यज्ञे च गृहेष्वभ्यागतं प्रत्युत्थानासनशयनवाक्सुनृतोंभिर्म्मानयेत्। यथाशक्ति चान्नेन सर्वभूतानि॥९-१३॥

A *Brāhmaṇa,* who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the *Veda,* procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability. (9-13)

गृहस्थ एव यजते गृहस्थस्तप्यते तपः।

चतुर्णामाश्रमाणान्तु गृहस्थस्तु विशिष्यते॥१४॥

A house-holder alone celebrates sacrifices, a house-holder alone practices austerities, therefore the order of house-holders is the most distinguished among the four. (14)

यथा नदीनदाः सर्वे समुद्रे यान्ति संस्थितिम्।

एवमाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्॥१५॥

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the house-holders. (15)

यथा मातरमाश्रित्य सर्वे जीवन्ति जन्तवः।

एवं गृहस्थमाश्रित्य सर्वे जीवन्ति भिक्षुकाः ॥१६॥

नित्योदकीनित्ययज्ञोपवीतीनित्यस्वाध्यायीपतितान्नवर्जी।

ऋतौ गच्छन् विधिवच्च जुह्वन्

न ब्राह्मणश्च्यवते ब्राह्मलोकात् ॥इति॥१७॥

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A *Brāhmaṇa,* who daily carries water, who always wears the sacred thread, who daily studies the *Veda,* who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman. (16-17)

इति वासिष्ठधर्म्मशास्त्रेऽष्टमोऽध्यायः ॥८॥

Chapter IX.

वानप्रस्थधर्मवर्णनम्

वानप्रस्थो जटिलश्चीराजिनवासो ग्रामञ्च न प्रविशेत्। न फालकृष्टमधितिष्ठेत्। अकृष्टं मूलफलं सञ्चिन्वीत। ऊर्द्ध्व रेताः क्षमाशयः। मूलफलभैक्षेणाश्रमागतमतिथिमर्च्चयेत्। दद्यादेव न प्रतिगृह्णीयात्। त्रिषवणमुदकमुपस्पृशेत्। श्रावणकेनाग्निमाधायाहिताग्निः स्याद् वृक्षमूलिकः उद्र्ध्व षड्भ्यो मासेभ्योऽनग्निरनिकेतः। दद्याद्देवपितृमनुष्येभ्यः। स गच्छेत् स्वर्गमानन्त्यम्॥१-८॥

A VĀNAPRASTHA (hermit), shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thirce (morning, noon, and evening). Kindling fire according to the regulation to Srāvaṇaka (Sūtra) he shall preserve the sacred Fire. he shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region. (1-8)

इति वासिष्ठे धर्म्मशास्त्रे नवमोऽध्यायः॥९॥

Chapter X.

यतिधर्म वर्णनम्

परिव्राजकः सर्वभूताभयदक्षिणां दत्त्वा प्रतिष्ठेत्॥१॥

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury for all creatures. (1)

अथाप्युदाहरन्ति॥२॥

New they quote the following verses as an example: (2)

अभयं सर्वभूतेभ्यो दत्त्वा चरति यो द्विजः।
तस्यापि सर्वभूतेभ्यो न भयं जातु विद्यते॥३॥

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures. (3)

अभयं सर्वभूतेभ्यो दत्त्वा यद्भवि वर्त्तते।
हन्ति जातानजातांश्च प्रतिगृह्णाति यस्य च॥४॥
तन्न्यसेत् सर्वकर्माणि वेदमेकं न सन्न्यसेत्।
वेदसंन्न्यासतः शूद्रस्तस्माद्वेदं न संन्यसेत्॥५॥

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the *Veda*. By discarding the Veda one becomes a *Śūdra* and therefore one shall not renounce the Veda. (4-5)

एकाक्षरं परं ब्रह्म प्राणायामः परन्तपः।
उपवासात् पर भैक्षं दया दानाद्विशिष्यते॥६॥

[To recite] one synable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality. (6)

मुण्डोऽमत्वपरिग्रहः सप्तागाराण्यसङ्कल्पिता न चरेद्भैक्षं विधूमे सन्नमुषले एकशाटोपरिवृतोऽजिनेन वा गोप्रलूनैस्तृणैर्वेष्टितशरीरः स्थण्डिलशाय्यनित्यां-वसतिंवसेत् ग्रामान्तदेवगृहे शन्यागारे वृक्षमूले वा मनसा ज्ञानमधीयान। अरण्यनित्यो न ग्राम्यपशूनां सन्दर्शने विहरेत् ॥७-९॥

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in temple, in an empty house or at the root of a tree. he shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle. (7-9)

अथाप्युदाहरन्ति ॥१०॥

Now they quote the following verses as an example: (10)

अरण्यनित्यस्य जितेन्द्रियस्य सर्वेन्द्रियप्रीतिनिवर्त्तकस्य।

अध्यात्मचिन्तागतमानसस्य ध्रुवा ह्यनावृत्तिरुपेक्षकस्य ॥११॥

अव्यक्तलिङ्गोऽव्यक्ताचारोऽनुन्मत्त उन्मत्तवेशः ॥१२॥

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac. (11-12)

अथाप्युदाहरन्ति ॥१३॥

Now they quote the following verses as an example: (13)

न शब्दशास्त्राभिरतस्य मोक्षो न चापि लोके ग्रहणे रतस्य।
न भोजनाच्छादनतत्परस्य न चापि रम्यावसथप्रियस्य॥१४॥

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is found of eating and clothing, nor for him who loves a charming residence. (14)

न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया।
अनुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिचित्॥१५॥

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry. (15)

अलाभे न विषादी स्याल्ला भे चैव न हर्षयेत्।
प्राणमात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः॥१६॥

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he seek only as much as will sustain life. (16)

न कूप्ये नोदके सङ्गे न चैले न त्रिपुष्करे।
नागारे नासने नान्ने यस्य वै मोक्षवित्तमः॥१७॥

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut, nor for water, nor for clothes, nor for the three Puṣkars, nor for a dwelling nor for a seat, nor for food. (17)

Three sacred tanks at the holy shrine of Puṣkara.

ब्राह्मणकुले वा यल्लभेत् तद्भुञ्जीत सायं मधुमांससर्पिर्वर्जम्। यतीन् साधून् वा गृहस्थान् सायं प्रातश्च तृप्येत्। ग्रामे वसेदजिह्मोऽशरणोसङ्कसुकः। न चेन्द्रियसंयोगं कुर्वीत केनचित्, उपेक्षकः

सर्वभूतानां हिंसानुग्रहपरिहारेण। पैशुन्यमत्सराभिमानाहङ्काराश्रद्धा-नार्जवात्मस्तव-परगर्हादम्भ-लोभमोहक्रोधासूयाविवार्जनं सर्वाश्रमिणां, धर्म्मिष्ठो यज्ञोपवीत्युदककमण्डलुहस्तः शुचिर्ब्राह्मणो वृषलान्नपानवर्जी न हीयते ब्रह्मलोकात्॥१८-२४॥

He shall eat in the evening what he shall get in the house of a *Brahmaṇa* except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [form eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A *Brāhmaṇa,* who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a Śūdrās food and drink, shall not fall from the region of *Brahma*. (18-24)

इति वासिष्ठे धर्म्मशास्त्रे दशमोऽध्यायः॥१०॥

Chapter XI.

वैश्वदेवातिथिश्राद्धादीनांवर्णनम्

षट्कर्मा गृहदेवताभ्यो बलिं हरेत्। श्रोत्रियायान्नं दत्त्वा ब्रह्मचारिणे: वानन्तरं पितृभ्यो दद्यात्, ततोऽतिथिं भोजयेत् श्रेष्ठासमानुपूर्वेण स्वगृह्याणां कुमारीबालवृद्धतरुणप्रभृतींस्ततोऽपरान् गृह्यान्, श्वचाण्डाल-पतितवायसेभ्यो भूमौ निर्वपेत्। शूद्रेभ्य उच्छिष्टं वा दद्याच्छेषं यती भुञ्जीत, सर्वोपयोगेन पुनः पाको यदि निरुक्ते वैश्वदेवेऽतिथिरागच्छे द्विशेषेणास्मा अन्नं कारयेद्विजायतेऽह्निवैश्वानर प्रविशत्यतिथिर्ब्राह्मणो गृहम्। तस्मादपयानमन्यत्र वर्षाभ्यस्तां हि शान्तिजनाविद्भिरिति तं भोजयित्वोपासीता सीमान्तादनुव्रजेदनुज्ञाताद्वा। परपक्ष ऊद्र्ध्वं चतुर्थ्यां पितृभ्यो दद्यात्, पूर्वेद्युर्ब्राह्मणान् सन्निपात्य यतीन् गृहस्थान् साधून् वा परिणतवयसोऽविकर्मस्थान् श्रोत्रियान् शिष्यानन्तेवासिनः शिष्यानपि गुणवतो भोजयेद्विलग्नशुक्लविगृधिश्यावदन्तकुष्ठिकुनखिवर्जम् ॥१-१५॥

[A *Brāhmaṇa*] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a Śrotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Candālas, outcasts and crows. He may give to a Śūdra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaiśvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the shape of a] *Brāhmaṇa* guest. Through him they get rain and food through rain. Therefore people know that the [the reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fortnight after the fourth [day]. Having invited the *Brāhmaṇas* on the day previous [to the *Śrāddha*] one shall feed the ascetics, virtuous house-holders who are *Śrotriyas,* who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from whice leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails. (1-15)

अथाप्युदाहरन्ति ॥१६॥

Now they quote the following verses as an example: (16)

अथ चेन्मन्त्रविद्युक्तः शारीरैः पंक्तिदूषणैः।

अदूष्यन्त यमः प्राह पंक्तिपावन एव सः ॥१७॥

If one, conversant with the *Mantras,* is afflicted with bodily [defects] which desecerate a row, *Yama* calls him irreproachable. And he too is a sanctifier of the row. (17)

श्राद्धेनोद्वासनीयानि उच्छिष्टान्या दिनक्षयात्।

खे पतन्ति हि या धारास्ताः पिवन्त्यकृतोद्करि ॥१८॥

At a *Śrāddha,* the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.,* the manes) for whom no watery libations have been offered drink streams flowing from the sky. (18)

उच्छिष्टेन प्रपुष्टास्ते यावन्नास्तमितो रविः।

क्षीरधारास्ततो यान्त्यक्षयाः सञ्चरभागिनः ॥१९॥

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable. (19)

प्राक्संस्कारप्रमीतानां प्रवेशनमिति श्रुतिः ।
भागधेयं मनुः प्राह उच्छिष्टोच्छेषणे उभे ॥२०॥

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments. (20)

उच्छेषणं भूमिगतं विकिरेल्लेपसोदकम् ।
अनुप्रेतेषु विसृजेद् प्रजानामनायुषाम् ॥२१॥

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young. (21)

उभयोः शाखयोर्युक्तं पितृभ्योऽन्नं निवेदितम् ।
तदन्तरं प्रतीक्षन्ते ह्यसुरा दुष्टचेतसः ॥२२॥

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein. (22)

तस्मादशून्यहस्तेन कुर्य्यादन्नमुपागतम् ।
भोजनं वा समालभ्य तिष्टतीच्छेषणे उभे ॥२३॥

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced. (23)

द्वौ दैवे पितृकृत्ये त्रीन्नेकैकमुभयत्र वा ।
भोजयेत् सुसमृद्धोऽपि न प्रसज्येत विस्तरे ॥२४॥

One shall feed two [*Brāhmaṇas*] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number. (24)

सत्क्रियां देशकालौ च शौचं ब्राह्मण-सम्पदः ।
पञ्चैतान् विस्तरो हन्ति तस्मात् तं परिवर्जयेत् ॥२५॥

Good treatment, [consideration of] time and place, purity and [selection of] virtuous *Brāhmaṇas* [as guests]—a large company destroys these five; therefore one shall not invite a large number. (25)

अपि वा भोजयेदेकं ब्राह्मणं वेदपारगम्।
शुभशीलोपसम्पन्नं सर्वालक्षणवर्जितम्॥२६॥

Or one may feed even one *Brāhmaṇa* who has studied the whole *Veda,* who is endued with good conduct and who is free from all evil marks. (26)

यद्येकं भोजयेच्छ्राद्धे दैवं तत्र कष्टां भवेत्।
अन्नं पात्रे समदृधृत्य सर्वस्य प्रकृतस्य तु॥२७॥
देवतायतने कृत्वा ततः श्राद्धं प्रवर्त्तते।
प्राश्येदग्नौ तदन्नन्तु दद्याद्वा ब्रह्मचारिणे॥२८॥

How can oblation to the deities be made if one feeds a single *Brāhmaṇa* at a *Śrāddha.* Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a *Śrāddha.* He shall throw into the fire [a portion of that] food or shall give it to a Brahmacārin. (27-28)

यावदुष्णं भवत्यन्नःयावदश्नन्ति वाग्यताः।
तावद्धि पितरोऽश्नन्ति यावन्नोक्ता हविर्गुणाः॥२९॥

They shall, controlling the speech, eat the food so long it continues warm; the manes eat it so long the qualities of the food are not spoken of. (29)

हविर्गुणा न वक्तव्याः पितरो भावतर्पिताः।
पितृभिस्तर्पितै पश्चाद्वक्तव्यं शोभनं हविः॥३०॥

The qualities of the food must not be spoken of as long as the manes (*i.e.,* the *Brāhmaṇas* representing them) are not satiated. afterwards when the Pitṛs are satisfied they may say, "Beautiful is the sacrificial food." (30)

नियुक्तस्तु यदा श्राद्धे दैवे तन्तु समुत्सृजेत्।
यावन्ति पशुरोमानि तावन्नरकमृच्छति ॥ ३१ ॥

But one, who being invited at a *Śrāddha* or a sacrifice rejects it (*i.e.*, meat) shall go to hell for as many years as the beast has hairs. (31)

त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः।
त्रीणि चान्नं प्रशंसन्ति शौचमक्रोधमत्वराम् ॥ ३२ ॥

Three are sanctifying in a *Śrāddha*, a daughter's son, the eight Muhūrtta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation. (32)

दिवसस्याष्टमे भागे मन्दीभवति भास्करः।
स कालः कुतपो नाम पितृणां दत्तमक्षयम् ॥ ३३ ॥

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas;* what is [then] given to the manes endures for ever. (33)

श्राद्धं दत्त्वा च भुक्त्वा च मैथुनं योऽधिगच्छति।
भवन्ति पितरस्तस्य तन्मासं रेतसो भुजः ॥ ३४ ॥

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a *Śrāddha*, feed for a month on his semen. (34)

यतस्ततो जायते च दत्त्वा भुक्तवा च पैतृकम्।
न स विद्यामवाप्नोति क्षीणायुश्चैव जायते ॥ ३५ ॥

One who studies after offering food at a *Śrāddha* or partaking of funeral food, is born in this or that (*i.e.*, indifferent) family; he does not acquire sacred learning and becomes short-lived[in that birth]. (35)

पिता पितामहश्चैव तथैव प्रपितामहः।
उपासते सुतं जातं शकुन्ता इव पिप्पलम् ॥ ३६ ॥

The father, the grand father and the great grandfather

adore a son born to them as the birds [become hopeful on seeing] a Pīppala tree. (36)

मधुमांसैश्च शाकैश्च पयसा पायसेन वा।
अधनो दास्यति श्राद्धं वर्षासु च मघासु च ॥ ३७ ॥

Even a poor man makes funeral offerings with honey, meat vegetables, milk and porridge both in the rainy season and under the constellation of Maghā. (37)

सन्तानवर्द्धनं पुत्रं तृप्यन्तं पितृकर्म्मणि।
देवब्राह्मणसम्पन्नमभिनन्दन्ति पूर्वजाः ॥ ३८ ॥

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing funeral sacrifices and who is rich in idols and good *Brāhmaṇas*. (38)

नन्दन्ति पितरस्तस्य सुवृष्टैरिव कर्षकाः।
यद्यास्थो ददात्यन्नं पितरस्तेन पुत्रिणः ॥ ३९ ॥

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayā. (39)

श्रावण्याग्रहायण्योश्चान्वष्टकायाञ्च पितृभ्यो दद्याद्द्रव्य-देशब्राह्मणसन्निधाने वा कालनियमोऽवश्यम्। यो ब्राह्मणोऽग्निमादधीत, दर्शपूर्णमासग्रयणेष्टिचातुर्म्मास्यपशुसोमैश्च यजते। नैयमिकं ह्येतदृणं संस्ततञ्च विज्ञायते हि त्रिभिर्ऋणैर्ऋणवान् ब्राह्मणो जायते; यज्ञेन देवेभ्य, प्रजाया पितृभ्यो, ब्रह्मचर्य्येण ऋषिभ्यः इत्येष वा अनृणो यज्व यः पुत्री ब्रह्मचर्य्यवानिति। गर्भाष्टमेषु ब्राह्मणमुपनयीत, गर्भैकादशेषु राजन्यं, गर्भद्वादशेषु वैश्यम्। पालाशो दण्डो बैल्वो वा ब्राह्मणस्य, नैयग्रोधः क्षत्रियस्य वा, औडुम्बरो वा वैश्यस्य। कृष्णाजिनमुत्तरीयं ब्राह्मणस्य, रौरवं क्षत्रियस्य, गव्यं वस्ताजिनं वैश्यस्य। शुक्लमाहतं वासा ब्राह्मणस्य, माञ्जिष्ठं क्षत्रियस्य, हारिद्रं कौशेयं वैश्यस्य, सर्वेषां वा तान्तवमरक्तम्। भवत्पूर्वां ब्राह्मणो भिक्षां याचेत, भवन्मध्यां राजन्यो, भवदन्त्यां वैश्यश्च। आ षोडशाद्ब्राह्मणस्यानतीतः काल, आ द्वाविंशात् क्षत्रियस्या चतुर्विंशाद्वैश्यस्यात ऊद्ध्वं पतितसावित्रीका भवन्ति।

नैनानुपनयेन्नाध्यापयेन्न याजयेन्नैभिर्विवाहयेयुः। पतितसावित्रीक उद्दालकव्रतं चरेत्। द्वौ मासौ यावकेन वर्त्तयेन्मासं माक्षिकेणाष्टरात्रं घृतेन षड्रात्रमयाचितं त्रिरात्रमव्भक्षोऽहोरात्रमेवोपवसेत्। अश्वमेधावभृथं गच्छेद्ब्राह्मस्तोमेन वा यजेत्। (४०-५९)

One shall make offerings to the manes both on the full moon days of the month of Srāvaṇa (July August) and Āgrahāyaṇa (Novemeber and December) and on the *Anvasthaka.*[1] There is no necessity of restriction about time if materials, [sacred] place and [good] *Brāhmaṇas* are near at hand. A *Brāhmaṇa,* who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] *Āgrahāyaṇa Iṣti,* the *Cāturmāsya* sacrifices. The Sacrifices in which animals are killed and the Soma sacrifies. All this is enjoined in the *Veda* and is spoken highly of as a debt. A *Brāhmaṇa* is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Ṛṣis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a *Brāhmaṇa* with the sacred thread in the eighth year after conception, a Kṣatriya in the eleventh year after conception and a *Vaiṣya* in the twelfth year after conception. The staff of a *Brāhmaṇa* [student] may be [made] of Palāsa wood or Bel wood; that of a Kṣatriya of the wood of Nyagrodha, and that of a *Vaiśya* of Udumbara wood. The upper garment of a *Brāhmaṇa* [shall be] the skin of a black antelope; that of a Kṣatriya the skin of a spotted; that of a Vaiśya a cow-skin or that of a he-goat. The wearing cloth of a *Brāhmaṇa* shall be white [and] spotless; that of a Kṣatriya dyed with madder : that of a *Vaiśya* dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A *Brāhmaṇa* shall beg alms placing [the word] *Bhavad* (Lord) first; a *Kṣatriya* placing [the word] *Bhāvad* in the middle and a Vaiśya placing

[the word] *Bhavad* at the end. There time for the intiation of a *Brāhmaṇa* does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a *Vaiśya* until the completion of the twenty-fourth. After that they become men whose Sāvitrī has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A men, whose Sāvitrī has been neglected, may perform the Uddālaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrāhmastoma.

The day following the Aṣtaka or the eight day i.e., the ninth day of the dark halves of Mārgaśiraṣ, Pauṣa, Māgha and Phālguna. (40-59)

इति वासिष्ठे धर्म्मशास्त्रे एकादशोऽध्याय: ॥११॥

Chapter XII.

स्नातकव्रतं वस्त्रादिधारणविधिवर्णनम्

अथातः स्नातकव्रतानि। स न कञ्चिदयाचेतान्यस्तं राजान्तेवासिभ्यः क्षुधापरीतस्तु किञ्चिदेव याचेत कृतमकृतं वा क्षेत्रं गामजाविकं सन्ततं हिरण्यं धान्यमन्नं वा, न तु स्नातकः क्षुधावमीदेदित्युपदेशो। न नद्यायाम् सहसा संविशेन्न रजस्वलायामयोग्यायाम्। न कुलं-कुलं स्याद्वसन्ती विततां नातिक्रमेन्नोद्यन्तमादित्यं पश्येन्नादित्यं तपन्तं नास्तं, मूत्रपुरीषे कुर्य्यात् निष्ठीवेत्, परिवेष्टितशिरा भूमिमयज्ञियैस्तृणैरन्तर्द्धाय मूत्रपुरीषे कुर्य्यादुदङ्मुखश्चाहनि नक्तं दक्षिणामुखः सन्ध्यामासीतोत्तरामुदाहरन्ति। (१-११)

Now [are] the duties of *Snātaka.* He shall not beg from any body except a king and pupil. Bat stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep; or for gold, grain or food. But the injunction is that a *Snātakas* shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not pass urine of excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight. (1-11)

स्नातकानास्तु नित्यं स्यादन्तर्वाससस्तथोत्तरम्।
यज्ञोपवीते द्वे यष्टिः सोदकश्च कमण्डलुः॥१२॥

Now they quote the following verses as an example :

The Snātakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water. (12)

अप्सु पाणौ च काष्ठे च कथितं पावकं शुचि।

तस्मादुदकपाणिभ्यां परिमृज्यात् कमण्डलुम्॥१३॥

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a *Snātaka*] shall clean [his] vessel with water and with his [right] hand. (13)

पर्य्यग्निकरणं ह्येतन्मनुराह प्रजापतिः।

कृत्वा चावश्यकार्य्याणि आचामेच्छौचवित्ततः॥ इति ॥१४॥

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water. (14)

प्राङ्मुखोऽन्नानि भुञ्जीत, तूष्णीं साङ्गुष्ठं कृशग्रासं ग्रसेत, न च मुखशब्द कुर्य्यादृतुकालाभिगामी स्यात् पर्ववर्ज स्वदारे वा। तीर्थमुपेयात्। (१५-१९)

He shall eat food facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the *Parva* days. He shall drink sacred water. (15-19)

अथाप्युदाहरन्ति ॥२०॥

Now they quote the following verses as an example : (20)

यस्तु पाणिगृहीताया आस्ये कुर्वीत मैथुनम्।

भवन्ति पितरस्तस्य तन्मासं रेतसो भुजः॥२१॥

या स्यादनतिचारेण रतिसाधर्म्यसंश्रिता॥२२॥

The ancestors of a man, who commits intercourse through

the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law. (21-22)

अपि च पावकोऽपि ज्ञायते। अद्य श्वो वा विजनिष्यमाणाः पतिभिः सह शयन्त इति स्त्रीणामिन्द्रदत्तो वरः। उन्नतवृक्षमारोहेन्न कूपमवरोहेन्नाग्निं मुखेनोपधमेन्नाग्निं ब्राह्मणञ्चान्तरेण व्यपेयान्नाग्न्योर्ब्राह्मणयोरनुज्ञाप्य वा। भार्य्यया सह नाश्नीयादवीर्य्यवदपत्यं भवतीति वाजसनेयके विज्ञायते। नेन्द्रधनुर्नाम्ना निर्दिशेन्मणिधनुरिति ब्रूयात्। पालाशमासनपादुके दन्तधावनमिति वर्जयेत्। नोत्सङ्गे भक्षयेदङ्घ्रौ न भुञ्जीत वैणवं दण्डं धारयेद्रुक्माकुण्डले च। न बहिर्म्मालां धारयेदन्यत्र रुक्मामय्याः सभासमवायांश्च वर्जयेत्। (२३-३६)

It is known that *Indra* conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a *Snātaka*) shall not ascend a lofty tree, shall not descond into a well, shall not blow the fire with his mouth, and shall not pass between a fire and a *Brāhmaṇa;* nor between two fires; nor between two *Brāhmaṇas;* or he may do so after having obtained permission. He shall not take meals with his wife, for it is sain in the Vājasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name, "Indrās bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of *Palāsa* wood. He shall not eat [food placed] in his lap, he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds. (23-36)

अथाप्युदाहरन्ति ॥ ३७ ॥

Now they quote the following verses as an example : (37)

अप्रामाण्यञ्च वेदानामार्षाणाञ्चैव दर्शनम्।

अव्यवस्था च सर्वत्र एतन्नाशनमात्मनः ॥ इति ॥ ३८ ॥

To deny the authority of the *Vedas,* to doubt tḥe injunctions of the Ṛshis and to consider one's own argument as directly authoritative destroys one's soul. (38)

नानाहूतो यज्ञं गच्छेद्, यदि व्रजेदधिवृक्षसूर्य्यमध्वानं न प्रतिपद्येत, नावञ्च सांशयिकीम्। बाहुभ्यां न नदीन्तरेदुत्थायापररात्रमवीत्य न पुनः प्रतिसंविशेत्। प्राजापत्ये मुहूर्त्ते ब्राह्मणः स्वनियमाननुतिष्ठेदिति। (३९-४५)

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees of facing the sun. He shall not ascend an unsafe boat. He shall not cross a river swimming with his arms. Having risen up in the last past [of the night] and recited [the *Veda*] he shall not lie down again. In the Muhūrtha sacred to *Prajāpati,* a *Brāhmaṇa* shall perform some sacred duties. (39-45)

इति वासिष्ठे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥१२॥

Chapter XIII.

अथोपाकर्मविधिः वेदाध्ययनस्यानध्यायनिरूपणम्।

अथातः स्वाध्यायश्चोपाकर्म श्रावण्यां पौर्णमास्यां प्रौष्ठपद्यां वाग्निमुपसमाधाय कृताधानी जुहोति देवेभ्यश्छन्दोभ्यसति। ब्राह्मणान् स्वस्तिवाच्य दधि प्राश्य तत उपांशु कुर्वीत अर्द्धपञ्चममासानर्द्धषष्ठानत ऊद्र्ध्वं शुक्लपक्षेष्वधीयीत। कामन्तु वेदाङ्गानि। तस्यानध्यायाः सन्ध्यास्तमिते स्युस्तत्र शवे दिवाकीर्त्ये नगरेषु कामं गोमयपर्य्युषिते परिलिखिते वा श्मशानान्ते शयानस्य श्राद्धिकस्य। (१-५)

NOW therefore the upākarman [the rite preparatory to] Vedic study [shall be done] on the full-moon day of the month of *Śrāvaṇa* or Prauṣthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the *Brāhmaṇas* utter words of well being and after having fed them with curd he shall continue the Vedic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the *Veda* during the light fortnight and the Aṅgas (supplementary subjects) of the *Veda* at pleasure. [The *Veda*] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Cāṇḍālas [live] [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite. (1-5)

मानवञ्चात्र श्लोकमुदाहरन्ति ॥६ ॥

Now they quote a verses as an example from *Manu:* – (6)

फलान्यापस्तिलान् भक्ष्यमथान्यच्छ्राद्धिकं भवेत्।

प्रतिगृह्याप्यनध्यायः पाण्यास्या ब्राह्मणाः स्मृता॥ इति ॥७॥

Whether be it fruit, water, sesamum, food or any gift at a *Śrāddha,* one shall not, having just accepted it, recite the *Veda;* for it is said in the Smṛti that, the hand of a *Brāhmaṇa* is his mouth. (7)

धावतः, पूतिगन्धिप्रसृतेरितवृक्षमारूढस्य, नावि, सेनायाञ्च, भुक्त्वा, चार्धघ्राणे वाणशब्दे, चतुर्दश्याममावास्यायामष्टम्यामष्टकासु, प्रसारितपादोपस्थस्योपाश्रितस्य गुरुसमीपे, मिथुनव्यपेतया वाससा, मिथुनव्यपेतेनानिर्मुक्ते। न ग्रामान्ते, च्छार्दितस्य, मूत्रितस्योच्चरितस्य, यजुषाञ्च, सामशब्दे, वाजीर्णे, निर्घातभूमौ च। न चन्द्र-सूर्य्योपरागेषु दिङ्नादपर्वतनादकम्पप्रघातेषूपलरुधिरपांशुवर्षेष्वाकालिकम्। उल्का-विद्युत्सज्योतिषसमपत्त्वाकालिकं वा। आचार्य्ये च प्रेते त्रिरात्रमाचार्य्य-पुत्रशिष्यभार्य्यारवहोरात्रम्। ऋत्विग्योनिसम्बन्धेषु च। गुरोः पादोपसंग्रहणं कार्य्यं, ऋत्विक्श्वशुरपितृव्यमातुलानवरवयसः प्रत्युत्थायाभिवदेद, ये चैव पादग्राह्यस्तेषां भार्य्या गुरोश्च मातापितरौ। यो विद्यादभिवन्दितुमहमयम्भो इति ब्रूयाद्, यश्च न विद्यात् प्रत्यभिवादं नाभिवदेत्। पतितः पिता परित्याज्यो माता तु पुत्रे न पतति। (८-१५)

[One shall not recite the *Veda*] while running while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Aṣṭakā [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting, while passing urine or excreta. One shall not recit the *Ṛg-Veda* or the *Yajur-Veda* while the sound [of the chanting] of the *Sāman* [is audible] nor when a thunderbolt falls, nor when an earth-quake hap-

pens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the *Veda* shall be stopped] for twenty-four hours. If the teacher dies [one shall] not study the *Veda*] for three nights; and if teacher's son, pupil or wife [dies], during a day and night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son. (8-15)

अथाप्युदाहरन्ति ॥१६॥

Now they quote the following verses as an example: (16)

उपाध्यायाद्दशाचार्य्य आचार्य्याणां शतं पिता ।
पितुर्द्दशशतं माता गौरवेणातिरिच्यते ॥१७॥

An *Ācārya* is ten times more venerable than an *Upādhyāya;* the father, a hundred times more than the *Āchārya;* and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast. (17)

भार्य्याः पुत्राश्च शिष्याश्च संस्पृष्टाः पापकर्म्मभिः ।
परिभाष्य परित्याज्याः पतितो योऽन्यथा भवेत् ॥१८॥

ऋत्विगाचार्य्यावयाजकानध्यापकौ हेयावन्यत्र हानात् पतितो नान्यत्र पतितो भवतीत्याहुरन्यत्र स्त्रियाः, सा हि परगमिता, तद्विन्नामक्षुण्णमुपेयात्। (१९-२१)

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Veda] shall be forsaken. The wife must not take that husband, who, thought not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man. (18-21)

गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिरिष्यते।
गुरुवद्गुरुपुत्रस्य वर्त्तितव्यमिति श्रुतिः॥२२॥

If the preceptor's preceptor is near he must be treated like the preceptor himself. The *Śruti* says that, one must treat a teacher's son just as the teacher himself. (22)

शास्त्रं वस्त्रं तथान्नानि प्रतिग्राह्याणि ब्राह्मणस्य। विद्या वित्तं वयः सम्बन्धः कर्म्म च मान्यं पूर्वः पूर्वो गरीयान्। स्थविरबालातुरभारिकचक्रवतां पन्थाः समागमे परस्मै देया, राजस्नातकयो समागमे राज्ञा स्नातकाय देयः, सर्वैरेव वा उच्चतमाय। तृणभूमाग्न्युपदकवाक्सूनृतानसूयाः सप्त गृहे नोच्छिद्यन्ते कदाचनेति। (२३-२८)

Scriptural works, raiments and food shall be accepted [as presents] by a *Brāhmaṇa* Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carries, and persons riding on wheels, he must give way to the latter. If a king and a *Snātaka* meet, the king must make way for the *Snātaka*. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy – none of these is found wanting in the houses of good men. (23-28)

इति वासिष्ठे धर्म्मशास्त्रे त्रयोदशोऽध्यायः॥१३॥

Chapter XIV.

चिकित्सकादिनामन्नभोजनेनिषेधवर्णनम्

अथातो भोज्याभोज्यञ्च वर्णयिष्यामः। चिकित्सक-मृगथुपुंश्चलीदण्डिकस्तेनाभिशस्तषण्ढपतितानामभोज्य, कदर्य्योक्षित बद्धातुर-सोमविक्रयि- तक्षक- रजकशौण्डिक- सूचकवार्द्धुषिक-चर्म्मावकृत्तानां, शूद्रस्य चायज्ञस्योपयज्ञे, यश्चोपपतिं मन्यते यश्च गृहीततद्धेतुर्यश्च वधार्हं नोपहन्यात्, कौ बन्धमोक्षौ इति चाभिक्रुश्येत्, गणान्नं गणिकान्नमथाप्युदाहरन्ति। (१-५)

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under the ban of an imprecation, a eunuch, or by an out-cast must not be eaten; nor that given by a miser, by one who has performed the initiatory rite of a *Śrauta* sacrifice, by one fattered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a Śūdra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifice, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife] or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out, whether bound or freed; food given by a multitude of men or by harlots should not be eaten. (1-5)

नाश्नन्ति श्वपर्तेर्देवा नाश्नन्ति वृषलीपतेः।

भार्य्याजितस्य नाश्नन्ति यस्य चोपपतिर्गृहे॥ इति ॥६॥

एधोदकसवत्सकुशलाजाभ्युद्यपानावसथशफरिप्रियङ्गुस्तरजमधुमांसानि नैतेषां प्रतिगृह्णीयादथाप्युदाहरन्ति। (७-८)

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a Śūdra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusā* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example : (6-8)

गुर्वर्थदारमुज्जिहीर्षन्नर्चिर्ष्यन् देवतातिथीन्।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत् स्वयं ततः॥ इति ॥९॥

For the sake of a *Guru* (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body; but he shall never satisfy himself (*i.e.*, convert to his owen use) [with them]. (9)

न मृगयोरिषुचारिणः परिवर्जमन्नं विज्ञायते ह्यगस्त्यो वर्षसाहस्त्रिके सत्रे मृगयां चकार, तस्यासंस्तु रसमयाः पुरोडाशा मृगपक्षिणां प्रशस्तानामपि ह्यन्नम्। प्राजापत्यान् श्लोकानुदाहरन्ति।(१०-१२)

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Veda*] that at a sacrifice extending over one thousand years *Agastya* went out to hunt. he had delicious cakes made with the meat of beasts and fowls. They quote some verses made by *Prajāpati*. *Prajāpati* has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand. (10-12)

उद्यतामाहृतां भिक्षां पुरस्तादप्रचोदिताम्।
भोज्यां प्रजापतिर्मेने अपि दुष्कृतकारिणः॥१३॥

श्रद्दधानैर्न भोक्तव्यं चौरस्यापि विशेषतः।

न त्वेव बहुधा तस्य या वानपहृता भवेत्॥१४॥

Particularly a thief's food must not be eaten by one who has faith, nor that given by a *Brāhmaṇa,* who sacrifices for many and initiates many.

There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition. (13-14)

न तस्य पितरोऽश्नन्ति दश वर्षाणि पञ्च च।

न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते॥१५॥

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings. (15)

चिकित्सकस्य मृगयोः शल्यहस्तस्य पाशिनः।

वणढंस्य कुलटायाश्च उद्यतापि न गृह्यते॥ इति॥१६॥

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman. (16)

उच्छिष्टमगुरोरभोज्यं, स्वमुछ्ष्टमुच्छिष्टोपहतञ्चो यदशन्नं केशकीटोपहतञ्च, कामन्तु केशकीटानुद्धृत्याद्भिः प्रोक्ष्य भस्मनावकीर्य्य वाचा च प्रशस्तमुपयुञ्जीतापि ह्यन्नम्। (१७-१९)

Residue of food left by other persons than the preceptor must be eaten, nor the residue of one's own meal and food sullied by leavings; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking]. (17-19)

प्राजापत्यान् श्लोकानुदाहरन्ति ॥ २० ॥

Now they quote the following verses by Prajāpati, as an example : – (20)

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन्।

अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते ॥ २१ ॥

The deities created for *Brāhmaṇas* three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth. (21)

देवद्रोण्यां विवाहेषु यज्ञेषु प्रकृतेषु च।

काकैः श्वभिश्च संस्पृष्टमन्नं तन्न विसर्जयेत् ॥ २२ ॥

One shall not cast away the food, which, at a procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs. (22)

तस्मात् तदन्नमुद्धृत्य शेषं संस्कारमर्हति।

द्रवाणां प्लावनेनैव घनानां क्षरणेन तु ॥

पाकेन सुखसंस्पृष्टं शुचिरेव हि तद्भवेत् ॥ २३ ॥

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch. (23)

अन्नं पर्य्युषितं भावदुष्टं हल्लेखं पुनः सिद्धमाममृजीशपक्वञ्च, कामन्तु दध्याद्घृतेन चाभिधारितमुपयुञ्जीतापि ह्यन्नम् ॥ (२४)

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten]; but one may take it, if one likes, after pouring over it milk, curd and clarified butter. (24)

प्राजापत्यान् श्लोकानुदाहरन्ति ॥ २५ ॥

Now they quote the following verses by Prajāpati as an example : – (25)

हस्तदत्तास्तु ये स्नेहा लवणं व्यञ्जनानि च।
दातारं नोपतिष्ठन्ते भोक्ता भुङ्क्ते च किल्विषम्॥ इति ॥२६॥

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin. (26)

लशुनपलाण्डुकेमूकगृञ्जनश्लेष्मातवृक्षनिर्यासलोहितान्रश्चनाश्वश्वकाकावलीढशूद्रोच्छिष्टभोजनेषु कृच्छातिकृच्छ इतरेऽप्यन्यत्र मधुमांसफलविकर्षेष्वग्राम्यपश्वविषयः सन्धिनीक्षीरमवत्साक्षीरं गोमहिष्यजातरोमानिर्दशाहानामनामन्त्र्यं नाव्युदकमपूप-धाना करम्भशक्तुचरकतैलपायसशाकानिलशुक्तानि वर्जयेदन्यांश्च क्षीरयवपिष्टवीरान्। श्वाविच्छल्लकशशकच्छपगोधाः पञ्चनखा नाभक्ष्या, अनुष्ट्राः-पशूनामन्यतोदतश्च मत्स्यानां वा वेहगवयशिशुमारनक्रकुलीरा विकृतरूपाः सर्पशीर्षाश्च, गौर्गवयशलभाश्चानुदिष्टास्तथा धेन्वनड्वाहौ मेध्यौ वाजसनेयने। खड्गे तु विवदन्त्यग्रामशूकरे च, शकुनानाञ्च विशुविविष्किरजालपादाः कलविङ्कप्लवहंसचक्रवाकभासमद्गुटिट्टिभाटवान्धनक्तञ्चरा दावांघाटाश्चटकवैलातकहारितखञ्जरीटग्रामकुक्कुट शुकसारिकाकोकिलक्रव्यादा ग्रासाचारिणश्च। (२७-३७)

For eating garlic, onions, mushrooms, turnips, Śleṣmātaka, exudations from trees, red sap of trees flowing form incisions, food by horses, dogs and crows, and leavings of a Śūdra, a *Kṛcchāti Kṛccha* [perimce must be performed]. Elsewhere [the penance is ordained] by other for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the

hare, the tortoise and the iguana may be eaten; of [domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, *Gavayas and Śarabhas,* nor those that have not been [specially] mentioned. It is said in the Vājasaneya [Saṁhitā] that, the meat of milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalaviṅka, the waterhen, the flamingo, the *Brāhmaṇi* duck, the Bhāsa, the crow, the blue pigeon, the osprey, the Cātaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox those flying about at night, the wood-pecker, the sparrow, the *Vailātaka,* the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten]. (27-37)

इति वासिष्ठे धर्म्मशास्त्रे चतुर्दशोऽध्यायः ॥१४॥

CHAPTER XV.

दत्तकप्रकरणवर्णनम्

शोणितशुक्रसम्भवः पुरुषो मातापितृनिमित्तकः। तस्य प्रदानविक्रयत्यागेषु मातापितरौ प्रभवतः न त्वेकं पुत्रं दद्यात् प्रतिगृह्णीयाद्वा, स हि सन्तानाय पूर्वेषाम्। न स्त्री दद्यात् प्रतिगृह्णीयाद्वान्यत्रानुज्ञानाद्भर्त्तुः। पुत्रं प्रतिग्रहीष्यन् बन्धूनाहूय राजनि चावेद्य निवेशनस्य मध्ये व्याहृतीर्हुत्वा दूरेबान्धवसन्निकृष्टमेव। सन्देहे चोत्पन्ने दूरेबान्धवं शूद्रमिव स्थापयेत्। विज्ञायते ह्येकेन बहु जायत इति। तस्मिंश्चेत् प्रतिगृहीते औरसः पुत्र उत्पद्यते, चतुर्थभागभागी स्यात्। यदि नाभ्युदयिके युक्त स्याद्वेदविप्लविनः सव्येन पादेन प्रवृत्ता ग्रान् दर्भान् लोहितान् वोपस्तीर्य्य पूर्णं पात्रमस्मै निनयेन्निनेतारश्चास्य प्रकीर्य्य केशान् ज्ञातयेऽन्वारभेरन्नपसव्यं कृत्वा गृहेषु स्वैरमापाद्येरन्नत अर्द्धं तेन सह धर्म्ममीयुस्तद्धर्म्मापन्नाः पतितानान्तु चरितव्रतानां प्रत्युद्धीरः। (१-१२)

MAN, formed of blood and semen, proceeds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must five to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make offerings in the middle of the house, reciting the Mahāvyāhṛti, and take as a son, a note-remote kinsmen, just the nearest among his relatives. But if a doubt arises about this remot kinsman, (the adopter) shall set him apart with a Śūdra. It is said in the *Veda* that, through one he saves many. If after

adoption, a son of one's *own loins* is born [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kuśa grass having tips with left food and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred thread on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted. (1-12)

अथाप्युदाहरन्ति ॥ १३ ॥

Now they quote the following verses as an example : (13)

अग्न्यभ्युद्धरतां गच्छेत् क्रीडन्ति च हसन्ति च। यश्चोत्पातयतांगच्छेच्छोचन्नित्याचार्य्य-मातृपितृहन्तारस्तत्प्रमादाद्भयाद्वा एषा प्रत्यापत्तिः पूर्णाब्दात् प्रवृत्ताद्वा काञ्चनं पात्रं माहेयं वा पुरयित्वापो हिष्ठाभिरेव षड्त्रृग्भिः सर्वत्र व्यतिरिक्तस्य प्रत्युद्धीरपुत्रजन्मना व्याख्यातः। (१४-१७)

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person]. He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or thei fathers, may be read-mitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son. (14-17)

इति वासिष्ठे धर्म्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

CHAPTER XVI.
व्यवहारविधिवर्णनम्

अथ व्यवहाराः। राजमन्त्री सदःकार्य्याणि कुर्य्याद्द्वयोर्विवदमानयोरत्र पक्षान्तरं न गच्छेद्। यथासनमपराधो ह्यन्ते नापराधः। समः सर्वेषु भूतेषु यथासनमपराधो ह्याद्यवर्णयोनिर्विधानतः सम्पन्नतामाचरेत्। राजा बालानामप्राप्तव्यवहाराणां प्राप्तकाले तु तद्वत्। (१-६)

NOW [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of the [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age. (1-6)

लिखितं साक्षिणी भुक्तिः प्रमाणं त्रिविधं स्मृतम्।
धनस्वीकरणं पूर्वं धनी धनमवाप्नुयात्॥ इति ॥७॥

There are three kinds of proofs, it is declared in the Smṛti, which give title to a property, namely documents, witnesses and possession; [by these] an owner may recover his former property. (7)

मार्गक्षेत्रयोर्विसर्गे तथा परिवर्त्तनेन ऋणग्रहेष्वर्थान्तरेषु त्रिपादमात्रम्। गृहक्षेत्रविरोधे सामन्तविरोधेऽपि लेख्य प्रत्ययः, प्रत्यभिलेख्यविरोधे ग्रामनगरवृद्धश्रोणिप्रत्ययः। (८-११)

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (i.e., requires three kinds of evidence). In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

There is a difference of reading: Buhler has followed the Benares text and translated the passage thus : "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareṣu* as different interpretations *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Kṛṣnapaṇḍita means "near pleasure gardens and the like." (8-11)

अथाप्युदाहरन्ति ॥१२॥

Now they quote the following verses as an example : (12)

य एकं क्रीतमा धेयमन्वाधेयं प्रतिग्रहम्।

यज्ञादुपगमोवोणैस्तथा धूमशिखा ह्यसौ ॥ इति ॥१३॥

तत्र भुक्ते दशवर्षमेवोदाहरन्ति ॥१४॥

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.] (13-14)

आधिः सीमाधिकञ्चैव निक्षेपोपनिधिः स्त्रियः ॥१५॥

राजस्वं श्रोत्रियद्रव्यं न राजा दातुमर्हतीति ॥१६॥

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a Śrotriya. (15-16)

तच्च सम्भोगे न ग्रहीतव्यम्। गृहिणां द्रव्याणि राज गामीनि भवन्ति,

तथा राजा मन्त्रिभिः सह नागरैश्च कार्य्याणि कुर्य्यादसौ वा राजा श्रेयान् वसुपरिवारः स्यादगृध्रं परिवारं वा राजा श्रेयानगृध्रपरिवारः स्यान्न गृध्रो गृध्रपरिवारः स्यान्न, परिवाराद्दोषाः प्रादुर्भवन्ति स्तेयहारविनाशनं, तस्मात्, पूर्वमेव परिवारं पृच्छेत्। (१७-२१)

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand. (17-21)

अथ साक्षिणः ॥२२॥

Now about witnesses : (22)

श्रोत्रियो रूपवान् शीलवान् पुण्यवान् सत्यवान् साक्षिणः सर्व एव वा, स्त्रीणान्तु साक्षिणः स्त्रियः कुर्य्यात्, द्विजानां सदृशाः द्विजाः, शूद्राणां सन्तः शूद्राश्च, अन्त्यानामन्त्याः। (२३-२४)

Persons, well-read in the Śruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women; twice-born persons shall be fitting [witnesses for] twice-born men; Śūdras for Śūdras, and low castes for low cates. (23-24)

अथाप्युदाहरन्ति ॥२५॥

Now they quote the following verses as an example : (25)

प्रातिभाव्यं वृथादानमाक्षिकं सौरिकञ्च यत्।
दण्डशुल्कावशिष्टञ्च न पुत्रो दातुमर्हति॥ इति ॥२६॥

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll. (26)

ब्रूहि साक्षिन् यथातत्त्वं लम्वन्त पितरस्तव।

तव वाक्यमुदीर्य्यन्तमुत्पतन्ति पतन्ति च॥२७॥

Speak out, O witness, every thing truly; thy departed manes hang [in suspense depending on thy answer]; with the utterance of thy words they will rise [into heaven], or fall [into hell]. (27)

नग्नो मुण्डः कपाली च भिक्षाथ क्षुत्पिपासितः।

अन्ध शत्रुकुले गच्छेद्यस्तु साक्ष्यनृतं वदेत्॥२८॥

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy. (28)

पञ्च कन्यानृते हन्ति दश हन्ति गवानृते।

शतमश्वानृते हन्ति सहस्त्रं पुरुषानृते॥२९॥

One kills five by [giving] false [evidence] about a maiden; one kills ten by [giving] false [evidence] about kine; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man. (29)

उद्वाहकाले रतिसम्प्रयागे प्राणात्यये सर्वधनापहारे॥३०॥

विप्रस्य चार्थे अनृतं वदेयुः पञ्चानृतान्याहुरपातकानि॥३१॥

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brāhmaṇa. These five falsehoods are not sinful. (30-31)

स्वजनस्य अर्थे यदि वार्थहेतोः

पक्षाश्रयेणैव वदन्ति कार्य्यम्।

वैशब्दवादं स्वकुलानपूर्वान्

स्वर्गस्थितांस्तानपि पातयन्ति॥३२॥

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region. (32)

इति वासिष्ठे धर्म्मशास्त्रे षोडशोऽध्यायः॥१६॥

CHAPTER XVII.
पुत्रिणां प्रशंसावर्णनम्

ऋणमस्मिन् सन्नयति अमृतत्वञ्च गच्छति।
पिता पुत्रस्य जातस्य पश्येच्च जीवतो मुखम्॥१॥

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son. (1)

अनन्ताः पुत्रिणां लोका, नापुत्रस्य लोकोऽस्तीति श्रूयते, प्रजाः सन्त्वपुत्रिण इत्यपि शापः। प्रजाभिरग्नेस्त्वमृतत्वमत्यामित्यपि निमयो भवति। (२-४)

It is said in the Śruti that, endless are the region for those, who have sons; there is no region for him, who has no son. There is a curse that men (i.e. enemies) may have no male offspring *Agni* acquired immortality. In this there is the rule : (2-4)

पुत्रेण लोकान् जयति पौत्रेणानन्त्यमश्नुते।
अथ पुत्रस्य पौत्रेण ब्रध्नत्याप्नोति पिष्टपमिति॥५॥

Through a son one conquers the world; through a grandson one acquires immortality; but through his son's grandson he acquires the solar region. (5)

क्षेत्रिणः पुत्रो जनयितुः पुत्र इति विवद्यन्ते॥६॥

There is a dispute [among the learned; some say] 'the son belongs to the husband of the husband of the wife; [and some say,] the son belongs to the begetter.' (6)

तत्रोभयथाप्युदाहरन्ति ॥७॥

They quote on both sides the following verses as an example : (7)

यद्यन्यो गोषु वृषभो वत्सान् जनयते सुतान्।
मोमिनामेव ते वत्सा मोघं स्यन्दनमोक्षणमिति ॥८॥

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows; useless is the spending of his power. (8)

अप्रमत्ता रक्षन्तु वैनं मा च क्षेत्रे परे बीजानि वासौ जनयितुः पुत्रो भवति। सम्परायो मोघं रेतोऽकुरुत तन्तुमेतमिति। (९)

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring. (9)

बहूनामेकजातानामेकश्चेत् पुत्रवान् नरः।
सर्वे ते तेन पुत्रेण पुत्रवन्त इति श्रुतिः ॥१०॥

If amongst may begotten by one [father] one has a son they all have offspring through that son, thus says the *Veda*. (10)

बह्वीनां द्वादश ह्येव पुत्राः पुराणदृष्टाः स्वयमुत्पादितः स्वक्षेत्रे संस्कृतायां प्रथमः, तदलाभे नियुक्तायां क्षेत्रजोः द्वितीयः, तृतीयः पुत्रिका विज्ञायते, अभ्रातृका पुंसः पितृलभ्येति प्रतिचीनं गच्छति पुत्रत्वम्। श्लोकः। (११-१७)

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten[by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter. A brotherless maiden comes back to her male ancestors; returning she becomes their son. [There is a] verse. (11-17)

This is a curious fact but the practice is still prevalent in Kaśmīra. Buhler quotes an historical incident from *Rājataraṅgiṇī* "Where it is stated Kalyaṇdevī, princess of Ganda, and wife of king *Gayapida,* was called by her father Kalayāṇamalla." He says in the same note: – "When I collated the passage with the help of a Kaśmīrian I was told that a certain Brāhmaṇa, still living in Śrīnagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine from Amirgu inorder of secure to himself through her the same spiritual benefits as if he had a son.

अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलङ्कृताम्।
अस्यां यो जायते पुत्रः स मे पुत्रो भवेदित॥१८॥

"I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son." (18)

पौनर्भवश्चतुर्थः पुनर्भूः कौमारं भर्त्तारमुत्सृज्यान्यैः सह चरित्वा तस्यैव कुटुम्बमाश्रयति सा पुनर्भूर्भवति या च क्लीब पतितमुन्मत्त वा भर्त्तारमुत्सृज्यान्यं पतिं विन्दते मृते वा सा पुनर्भूर्भवति। कानीणः पञ्चमी, या पितृगृहेऽसंस्कृता कामादुत्पादयेन्मातामहस्य पुत्रो भवतीत्याहुः। (१९-२३)

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu,* who leaving an impotent, outcast, or mad husband, or after the deise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father. (19-23)

अथाप्युदाहरन्ति॥२४॥

Now they quote the following verses as an example : (24)

अप्रत्ता दुहिता यस्य पुत्रं विन्दति तुल्यतः।
पुत्री मातामहस्तेन दद्यात् पिण्डं हरेद्धनम्॥ इति ॥२५॥

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grand-father gets a son through him; he shall offer *pinda* and steal (inherit) the property [of his grand-father.] (25)

गूढे च गूढोत्पन्नः षष्ठ इत्येते दायादा बान्धवास्तातारो महतो भयादित्याहुः। अथादायादास्तत्र सहोढ एव प्रथमो या गर्भिणी संस्क्रियते तस्यां जातः सहोढ पुत्रो भवति। दत्तको द्वितीयो यं मातापितरौ दद्याताम्। क्रीतस्तृतीयस्तच्छुनः शेफेन व्याख्यातं हरिश्चन्द्रो ह वै राजा सोऽजीगर्त्तस्य सोपवत्सैः पुत्रं विक्राय्य स्वयं क्रीतवान्। स्वयमुपागतश्चतुर्थस्तच्छुनःशेफेन व्याख्यातं शुनः शेफो ह वै यूपे नियुक्तो देवतास्तुष्टाव तस्येह देवताः पाशं विमुमुचुस्तमृत्विज ऊचुर्ममैवायं पुत्रोऽस्त्विति तानाह न सम्पेदे ते सम्पादयामासुरेष एव यं कामयेत तस्य पुत्रोऽस्त्विति तस्येह विश्वामित्रो होतासीत् तस्य पुत्रत्वमियाय। अपविद्धः पञ्चमोऽयं मातापितृभ्यामपास्तं प्रतिगृह्णीयात्। शूद्रापुत्र एव षष्ठो भवतीत्याहुरित्येतेऽदायादा बान्धवाः। (२६-३६)

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.,* six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Śunaḥśepa. Hariścandra indeed was a king. He himself bought the son of *Ajīgartta* by [giving him] young animals [and wealth.] The fourth is the son himself arrived. This is explained by [the story of] Śunaḥśepa. Śunaḥśepa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not

comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses. "Viśvāmitra was the Hotṛ and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renouned by his father and mother, is received [as a son]. The sixth is the son of a Śudra woman. These six are kinsmen but not heirs. (26-36)

अथाप्युदाहरन्ति ॥ ३७ ॥

Now they quote the following verses as an example : (37)

यस्य पूर्वेषां वर्णानां न कश्चिद्दायादः स्यादेते तस्यापहरन्ति। अथ भ्रातृणां दायविभागो द्व्यंशं ज्येष्ठो हरेद्गवाश्वस्य चानुसदृशमजावयो गृहञ्च कनिष्ठस्य काष्ठं गां यवसं गृहोपकरणाणि च मध्यमस्य मातुः पारिणेयं स्त्रियो विभजेरन्। यदि ब्राह्मणस्य ब्राह्मणीक्षत्रियावैश्यासु पुत्राः स्युस्त्रयंशं ब्राह्मण्याः पुत्रो हरेद् द्व्यंशं राजन्यायाः पुत्रः सममितरे विभजेरन्नन्येन चैषां स्व यमुत्पादितः स्यात् द्व्यंशमेव हरेदन्येषान्त्वाश्रमान्तरगताः क्लीबोन्मत्तपतिताश्च भरणम्। क्लीबोन्मत्तान्यं प्रेतपत्नी षण्मासं व्रतचारिण्यक्षारलवणं भुञ्जाना शयीतोर्ध्वं षड्भ्यो मासेभ्यो स्नात्वा श्राद्धञ्च पत्ये दत्त्वा विद्याकर्मगुरुयोनिसम्बन्धान् सन्निपात्य पिता भ्राता वा नियोगं कारयेत् तपसे वोन्मत्तामवशां व्याधितां वा नियुञ्जात् ज्यायसिमपि षोडशवर्षां नचेदामयाविनी स्यात् प्राजापत्ये मुहूर्त्ते पाणिन ग्रहणवदुपचारोऽन्यत्र संस्थाप्य वाकपारुष्याद्दण्डपारुष्याच्च ग्रासाच्छादनस्नानलेपनेषु प्राग्यामिनी स्यादनियुक्तायामुत्पन्न उत्पादयियतुः पुत्रो भवतीत्याहुः स्याच्चेन्नियोगिनो दृष्ट्वा लोभन्नास्ति नियोगः। प्रायश्चित्तं वाप्युपनियुञ्ज्यादित्येके। कुमार्य्यृतुमती त्रिवर्षाण्युपासीतोद्ध्वं त्रिभ्यो वर्षेभ्यः पतिं विन्देत् तुल्यम्। (३८-५९)

These (*i.e.*, the last-mentioned six sons) shall inherit the property of him, who has no heir belongs to the first-mentioned [six classes]. Now about the partition [of paternal property] among brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest; black iron, the utensils and the furniture, to the

middle-most. The daugther shall divide the nuptial presents of their mother. If a *Brāmaṇa* has sons by wives of the *Brāmaṇa,* Kṣatriya and *Vaiśya* castes, the son of the *Brāmaṇa* wife shall recieve three shares; the son of the Kṣatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour] he shall get two shares. But those who have entered different order, those, who are enunchs, insane and out-cast, shall received no share but [they] are entitled to maintenance.

Kṛṣṇa paṇdita thinks that, the Sūtra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kṣatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband estate" – Buhler.

The widow of an eunuch or made man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Śrāddha to her husband. Then her father, or her brother shall assembles his (*i.e.,* deceased person's) preceptors, who taught him or officiated at his sacrifices and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the muhūrtta, sacred to Prajāpati, like a husband, without dallying with her, and without abusing or illtreating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful

eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste. (38-59)

अथाप्युदाहरन्ति ॥६० ॥

Now they quote as an example : (60)

पितु प्रदानात् तु यदा हि पूर्वं कन्यावयो यः समतीत्यदीयते।
सा हन्ति दातारमपीक्षमाणा कालातिरिक्ता गुरुदक्षिणे च ॥६१ ॥

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband] destroys him, who gives her away, just as the fee that is paid late to the teacher [kills the pupil]. (61)

प्रयच्छेन्नग्निकां कन्यामृतुकालभयात् पिता।
ऋतुमत्यां हि तिष्ठन्त्यां दोषः पितरमृच्छति ॥६२ ॥

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. It she stays (in her father's house) after menstruating, sin visits the father. (62)

यावच्च कन्यामृतवः स्पृशन्ति तुल्यैःसकामामभियाच्यमानाम्।
भ्रूणानि तावन्ति हतानि ताभ्याम् मातापितृभ्यामिति धर्मवादः ॥६३ ॥

As often as are the menstrual courses [illegible] naiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo : such is the sacred law. (63)

अद्भिर्वाचा च दत्तायां म्रियेताथो वरो यदि।
न च मन्त्रोपनीता स्यात् कुमारी पितुरेव सा ॥६४ ॥

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone. (64)

यावच्चेदाहृता कन्या मन्त्रैर्यदि नसंस्कृता।
अन्यस्मै विधिवद्देया यथा कन्या तथैव सा॥६५॥

If a maiden has been carried away by force and not mrried with *Mantras,* she may be lawfully given away to another man. She is like a maiden. (65)

पाणिग्रहे मृते बाला केवलं मन्त्रसंस्कृता।
सा च त्वक्षतयोनिः स्यात् पुनः संस्कारमर्हतीति॥६६॥

If a damsel has merely been married, at the death of her husband, by *Mantras,* and if the marriage has not been consummated she may be married again. (66)

प्रोषितपत्नी पञ्चवर्षा प्रवसेद्यद्यकामा यथा प्रेतस्य एवञ्च वर्त्तितव्यं स्यात्,एवं पञ्च ब्राह्मणो प्रजाता, चत्वारि राजन्या प्रजाता, त्रीणि वैश्या प्रजाता, द्वे शूद्रा प्रजाता, अत ऊद्र्ध्वं समानोदकपिण्डजन्मर्षिगोत्राणां पूर्व पूर्वो गरीयान् न खलु कुलीने विद्यमाने परगामिनी स्यात्। यस्य पूर्वेषां षण्णां न कश्चिद्दायदः स्यात् सपिण्डाः पुत्रस्थानीया वा तस्य धनं विभेजेरंस्तेषामलाभे आचार्य्यन्तेवासिनौ हरेयातां, तयोरलाभे राजा हरेत्, न तु ब्राह्मणस्य राजा हरेद् ब्रह्मस्वन्तु विषं घोरम्। (६७-७६)

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the *Brāmaṇa* caste, who has issue, [shall wait] for five years; and one who has no issue, four years; the wife of a Kṣatriya who has issue, five years; and one who has no issue, three years; a wife of the *Vaiśya* caste who has offspring, four years; and one who has none, two years; a wife of the Śūdra caste who has offspring, three years; and who has none, one year. Of those who are conneeted [with her husband] by libations of water, funeral cake, birth and by gotra (family), each preceding person is more preferable. But it a member of her family survives, she shall certainly not go to a stranger. The *Sapiṇḍas,* or those who are of the status

of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Brāḥmaṇa, for it is a dreadful poison. (67-76)

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते।

विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकमिति ॥७७॥

They do not call poison, poison; the property of a Brāhmaṇa is called poison. Poison kills only one man but the property of a Brāhmaṇa kills (him, who takes it), together with his sons and grandsons. (77)

त्रैविद्यसाधुभ्यः संप्रयच्छेदित ॥७८॥

He should make it over to pious men, who are well versed in the three *Vedas*. (78)

इति वासिष्ठे धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥१७॥

CHAPTER XVIII.

चाण्डालादिजात्यन्तरनिरूपणम्

शूद्रेण ब्राह्मण्यामुत्पन्नश्चाण्डालो भवतीत्याहुः, राजन्यायां वैश्यायामन्त्यावसायी। वैश्येन ब्राह्मण्यामुत्पन्नो रामको भवति इत्याहुः। राजन्यायां पुक्कशः, राजन्येन ब्राह्मण्यामुत्पन्न सूतो भवतीत्याहुः। (१-३)

THEY say that, the offspring of a Śūdra by a *Brāhmaṇa* woman is a *Caṇḍāla*. That of a *Kṣatriya* by a *Vaiśya* woman is Anta-Vyavasāyain. That of a *Vaiśya,* by a *Brāhmaṇa* woman becomes a Rāmaka. [That of a *Vaiśya*] by a Kṣatriya woman [is called] Pukkasa. That begotten on a Brāhmaṇa woman by a Kṣatriya becomes a Suta. So [the learned] declare.

Kṛṣṇa Paṇḍita, the commentator, read *Ronaki* for Ramaka. This indicates, according to some, that the Hindus, of the period, to which the Vasiśtha Dharma Śāstra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption "On the other hand," says Buhler, "Romaka is a correction which would easily suggest itself to a Paṇḍita, who was unable to find a parallel passage in which the word Ramaka occurs."

(1-3)

अथाप्युदाहरन्ति ॥४॥

Now they quote the following verses as an example : (4)

छिन्नोत्पन्नास्तु ये केचित् प्रातिलोम्यगुणाश्रिताः।

गुणाचारपरिभ्रंशात् कर्मभिस्तान् विजानीयुरिति ॥५॥

One may know by their deeds those, who have been born sacretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct. (5)

एकान्तरद्व्यन्तरत्र्यपन्तरानुजाता ब्राह्मणक्षत्रियवैश्यैरवच्छिन्ना निषादा भवन्ति। शूद्रायां पारशवः पारयन्नव जोवन्नेव शवो भवतीत्याहुः शव इति मृताख्या। एतच्छावं यच्छूद्रस्तस्माच्छूद्रसमीपे तु नाध्येतव्यम्। (६-९)

[Children] begotten by Brāhmaṇas, Kshatriyas and Vaiśya on women of the next lower, and third lower castes become Nishāda. [The son of a Brāhmaṇa] by a Śudra woman [is] a Parāsava. They say that the condition of a Pārasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *Śava.* Some say that a Śudra is a corps; therefore, the Veda must be recited near a Śudra. (6-9)

अथापि यमगीतान् श्लोकानुदाहरन्ति-

श्मशानमेतत् प्रत्यक्षं ये शूद्राः पापचारिणः ॥१०॥

तस्माच्छूद्रसमीपे च नाध्येतव्यं कदाचन॥११॥

Now they quote the following verses as an example from Yama-Gitā. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a Śudra. (10-11)

न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविस्कृतम्।

न चास्योपदिशेद्धर्मं न चास्य व्रतमादिशेत्॥१२॥

One shall not give advice unto a Śūdra, no the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall explain the sacred law to him, nor shall he order him to perform a religious rite. (12)

यश्चास्योपदिशेद्धर्मं यश्चास्य व्रतमादिशेत्।

सोऽसंवृतं तमो घोरं सह तेन प्रपद्यत इति॥१३॥

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with the very

man, into the dreadful hell [called] Asaṁvṛta. (13)

व्रणद्वारे कृमिर्यस्य सम्भवेत कदाचन।

प्राजापत्येन शुध्येत हिरण्यं गौर्वासो दक्षिणेति॥१४॥

If ever a worm is produced in an wound [on his body] he shall purify himself by performing *Prājāpatyam* and give cow, gold and a raimant as sacrificial presents. (14)

नाग्निचित् शूद्रामुपेयात्, कृष्णवर्णा सा सरमा इव, न धर्मायेति॥१५॥

One, who has placed the sacred fire, shall never approach a Śudra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.]

The Bengal text is faulty. (15)

इति वासिष्ठे धर्म्मशास्त्रेऽष्टादशोध्यायः॥१८॥

CHAPTER XIX.

राधर्माभिधानवर्णनम्

धर्मो राज्ञः पालनं भूतानां तस्यानुष्ठानात् सिद्धिः। भयकारणं ह्यपालनं तै एतत् सूत्रमाहुर्तिद्वांसस्तस्माद्गार्हस्थ्य नैयमिकेषु। पुरोहिते दद्याद् विज्ञायते ब्राह्मणः पुरोहितो राष्ट्रं दधातीति। तस्य भयमपालनादसामर्थ्याच्च। देशधर्मजातिधर्मकुलधर्मान् सर्व्वान् वैताननुप्रविश्य राजा चतुरो वर्णान् स्वधर्मे स्थापयेत् तेष्वधर्मपरेषु दण्डन्तु देशकालधर्माधर्मवयोविद्यास्थानविशेषैर्दिशेत्। आगमादुष्टाभावात् पुष्पफलोपगान्यदेयानि हिंस्यात्, कर्षणकरणार्थञ्चोपहत्या गार्हस्थ्यं गाञ्च मानोन्माने रक्षिते, स्यातां, अधिष्ठानान्नो नीहारसार्थानामस्मान्न मूल्यमात्रं नैहारिकं स्यान्महामहस्थः स्यात् सम्मानयेदवाहवाहनीयद्विगुणकारिणी स्यात् प्रत्येकं प्रयास्यः पुमान्। शतं वा राद्ध्यं वा तदेतप्यर्थाः स्त्रियः कराष्टौ मानधारमध्यमाः पादः कार्य्यापणस्य निरक्तोऽन्तरो मानाकरः श्रोत्रियो राजपुमानथ प्रव्रजितवालवृद्धतरुणप्रदाता प्रागामिकाः कुमार्य्यो मृतापत्यश्च बाहुभ्यामुत्तरं शतगुणं दद्यान्नदीकक्षवन शैलोपमाङ्गा निष्कराः स्युस्तदुपजीविनो वा दद्युः प्रतिमासमुद्वाहकरैस्त्वागमयेद्राजनि च प्रेते दद्यात्। प्रासङ्गिकं तेन मातृवृत्तिर्व्याख्याता राजमहिष्याः पितृव्यमातुलांशजा पितृव्यान् राजा विभृयात् तद्वन्धूंश्चान्यांश्च राजपत्यो ग्रासाच्छादनं लभरेन्। अनिच्छन्तो वा प्रव्रजेरन् क्लीबोन्मत्तांशं वापि। मानवं श्लोकमुदाहरन्ति। (१-२४)

THE duty of a king is protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda]

that a *Brāhmaṇa* priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varṇa) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place,time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the Śruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i.e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A *Śrotriya* is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of

a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintence. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or it they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him.]

Now they quote the following verses of *Manu* as an example : (1-24)

न रिक्तकार्षापणमस्ति शुल्कं न शिल्पवृत्तौ न शिशौ न धर्म्मे।
न भैक्षवृत्तौध हृतावशे नन श्रोत्रिये प्रव्रजिते न यज्ञे॥ इति ॥२५॥

No duty is paid a sum less than a Kārṣāpaṇa; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a Śrotriya, nor on a religious mendicant, nor on a religious sacrifice. (25)

स्तेनाभिशस्तदुष्टशस्त्रधारिसहोदव्रणसम्पन्नव्यपदेष्ट्रेष्वे केषां दण्डोत्सर्गे राजैकरात्रमुपवसेत् त्रिरात्रं पुरोहितः कृच्छ्रमदण्ड्यदण्डने पुरोहितस्त्रिरात्रं वा। (२६-२७)

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast one night; and the priest, for three nights. If an innocent man is punished [the king shall perform] a *Kṛccha* penance, and the priest [shall fast] for three nights. (26-27)

अथाप्युदाहरिन्त ॥२८॥

Now they quote the following verses as an example : (28)

अन्नादे भ्रूणहा मार्ष्टि पतौ भार्य्यापचारिणी।
गुरौ शिष्यस्तु याज्यश्च स्तेनो राजनि किल्विषम्॥२९॥

The destroyer of a learned *Brāhmaṇa* throws his guilt on

him, who takes his food; an adulterous wife, on her husband; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest]; and a thief, on the king [who pardons him]. (29)

राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवाः।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥ ३० ॥

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous. (30)

एनोराजानमृच्छत्यप्युत्सृजन्तं सकिल्विषम्।
तच्चेन्न घातयेद्राजा राजधर्मेण दुष्यतीति ॥ ३१ ॥

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws. (31)

राज्ञामन्येषु कार्य्येषु सद्यःशौचं विधीयते।
तथा तान्यपि नित्यानि काल एवात्र कारणमिति ॥ ३२ ॥

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and *Yama* is the authority (for this statement.) (32)

यमगौतश्चात्र श्लोकमुदाहरन्ति।
नात्र दोषोऽस्ति राज्ञां वै व्रतिनां न च मन्त्रिणाम्।
ऐन्द्रस्थानमुपासीना ब्रह्मभूता हि ते सदेति ॥ ३३ ॥

Now they quote a verses proclaimed by *Yama*.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of *Indra,* and are always equal to *Brāhma*. (33)

इति वासिष्ठे धर्म्मशास्त्रे एकोनविंशोऽध्यायः ॥ १९ ॥

विंशोऽध्यायः

CHAPTER XX

प्रायश्चित्तप्रकरणवर्णनम्

अनभिसन्धिकृते प्रायश्चित्तमपराधे सविकृतेऽप्येके।
गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम्।
इह प्रच्छन्नपापानां शास्ता वैवस्वतो यमः॥ इति ॥१-३॥

THERE is penance for a crime committed unwittingly; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned; the king corrects the evil-minded, but Yama, the son of *Vivasvat,* indeed punishes those, who commit sins secretly. (1-3)

तत्र च सूर्य्याभ्युदयिकः सन्नहस्तिष्ठेत् सावित्रीञ्च जपेदेवं सूर्य्याभिनिर्मुक्तो रात्रोवासीत्। कुनखी श्यावदन्तस्तु कृच्छ्रं द्वादशरात्रं चरित्वा पुनर्निर्विशेत्। अथ दिधिषुपतिः कृच्छ्रं द्वादशरात्रं चरित्वा निर्विशेत्। ताञ्चैवोपयच्छेद्दिधिषूपतिः कृच्छ्रातिकृच्छ्रौ चरित्वा निर्विशेत्। चरणमाहरहस्ता द्रक्ष्यामो ब्रह्माघ्नः कृच्छ्रं द्वादशरात्रं चरित्वा पुनरुपनीतो वेदमाचार्य्यात्। गुरुतल्पगः सवृषणं शिश्नमुत्कृत्वाञ्जलावाधाय दक्षिणमुखो गच्छेद् यत्रैव प्रतिहन्यात् तत्र तिष्ठेदाप्रलयान्निष्कालको वा घृताक्तस्तप्तां सूर्मिं परिष्वजेन्मरणान्मुक्तो भवतीति विज्ञायते। आचार्य्यपुत्रशिष्यभार्य्यासु चैवं योनिषु च गुर्वीं सखीं गुरुसखीञ्च गत्वा कृच्छ्राब्दं चरेत्। एतदेव चाण्डालपतितान्नभोजनेषु ततः पुनरुपनयनं वपनादीनान्तु निवृत्तिः। (४-१९)

Of men one, who has slept at sun-rise, shall stand during

the day and recite *Sāvitrī,* and one. who has slept at sun-set, shall sit whole night [reciting the *Gāyatrī.*]

One with deformed nails or black teeth shall perform a *Kṛccha* penance. extending over twelve days, and then again enter the domestic mode of life. having performed *Kṛccha* penance for twelve days, one, whose younger brother has first married, again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Kṛccha* penance and an *Atikṛccha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Kṛccha* penance for twelve [days and] nights, one, who has killed (*i.e.,* forgotten) *Brahma (i.e., Veda,* after being again initiated with the sacred thread, shall receive the *Veda* from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; wherever he meets with an impediment there he shall stand till he dies; or shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the *Veda*] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a *Guru,* one shall perform a *Kṛccha* penance for a year. The same penance [is laid down] for taking food of a Caṇḍāla, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted. (4-19)

मानवश्चात्र श्लोकानुदाहरन्ति ॥२०॥

Now they quote a verses from *Manu* as an example : (20)

वपनं मेखला दण्डो भैक्षचर्य्या व्रतानि च।

निवर्त्तन्ते द्विजातीनां पुनसंस्कारकर्मणीति ॥२१॥

मद्यपाने क्लीबव्यवहारेषु चैवम्। मद्यभाण्डे स्थिता आपो यदि कश्चिद् द्विजोऽर्थवित्। पद्मोडुम्बरबिल्वपलाशानामुदकं पीत्वा त्रिरात्रेणैव शुध्यति। अभ्यासे सुराया अग्निवर्णां तां द्विंज पिबेत्। भ्रूणहनञ्च बक्ष्यामो। ब्राह्मणं हत्वा भ्रूणहा भवत्यविज्ञातञ्च गर्भम्। अविज्ञाता हि गर्भाः पुमांसो भवन्ति तस्मात् पुंस्कृत्य जुहुयात् लोमानि मृत्योर्जुहोमिलोमभिर्मृत्युं वासय इति प्रथमां त्वचं मृतोर्जुहोमि त्वचा मृत्युं वासय इति द्वितीयां लोहितं मृत्योर्जुहोमि लोहितेन वासय इति तृतीयां त्वचं मृत्योर्जुहोमि तावति मृत्युं वासय इति चतुर्थीं मांसानि मृत्योर्जुहोमि मांसैर्मृत्युं वासय इति पञ्चमी मेदेन मृत्योर्जुहोमि मेदसा मृत्युं वासय इति षष्ठीम् अस्थीनि मृत्योर्जुहोमि अस्थिभिर्मृत्युं वासय इति सप्तमीं मज्जानं मृत्योर्जुहोमि मज्जभि-र्त्मुत्युं वासय इति अष्टमीं राजार्थे ब्राह्मणार्थे वा संग्रामेऽभिमुखमात्मानं घातयेत् त्रिरञ्जितो वापराद्धः पूतो भवतीति विज्ञायते। द्विरुक्तं कृतः कनीयो भवतीति। (२२-३८)

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance is respect of those,] drinking spirituous liquor and associating with eunuohs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquorvessel, he shall, after drinking the juice of lotus, Udumbara, Bela, and *Palāsa* leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrūṇahan (the destroyer of a learned *Brāhmaṇa,* or of an embroyo.) He is called a Bhrūṇahan, who slays a *Brāhmaṇa,* or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned *Brāhmaṇa* shall kindle a fire, and offer [the following eight oblations.]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin; the third [by saying] 'I offer my blood to Death, I feed Death with my blood;' the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, (by saying) 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of *Brāhmaṇas,* one shall cause oneself to be slain in battle with one's face divected towards [the enemy.] It is declared in the Veda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller. (21-38)

तदप्युदाहरन्ति ॥ ३९ ॥

Now they quote the following verses as an example : (39)

पतितं पतितं त्यक्त्वा चौरं चौरेति वा पुनः ।

वचसा तुल्यंदोषः स्यान्मिथ्यादिदोषतां व्रजेदिति ॥ ४० ॥

By saying to an out-cast, "O thou, out-cast", or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great. (40)

एवं राजन्यं हत्वाष्टौ वर्षाणि चरेत् षड्वैश्यं त्रीणि शूद्रं ब्राह्मणीञ्चात्रेयीं हत्वा सवनगतौ च राजन्य वैश्यौ चात्रेयीं वक्ष्यामो रजस्वलामृतुस्नातामात्रेय्याहुः। अत्रेती यामपत्यं भवतीति चात्रेयी। राजन्यहिंसायां वैश्यहिंसायां शूद्रं हत्वा संवत्सरम्। ब्राह्मणसुवर्णहरात् प्रकीर्य्य केशान् राजानमभिधावेत् स्तेनोऽस्मि भोः शास्तु भवानिति तस्मै राजौदुम्बरं शस्त्रं दध्यात् तेनात्मानं प्रमापयेन्मरणात् पूतो भवतीति विज्ञायते। निष्कालको

वा घृताक्तो गोमयाग्निना पादप्रभृत्यात्मान- मतिदाहयेन्मरणात् पूतो भवतीति विज्ञायते। (४१-४६).

Likewise, having killed a Kṣatriya he shall perform a penance extending over eight years; for killing a *Vaiśya,* six years; for killing a *Śūdra,* three. For slaying a *Brāhmaṇa* woman, who is an Ātreyī, or a *Kṣatriya* or *Vaiśya* engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] *Ātreyī*. [The learned] say that, she, who has bathed after the menses, is an *Ātreyī;* she too is called an *Ātreyī,* who is descended from [the family of] Atri. By slaying a Kṣatriya, by killing a *Vaiśya,* and by destroying a *Śūdra,*. [one shall perform penance] for a year. By robbing a *Brāhmaṇa,* one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumbara wood; with that weapon he shall kill himself. It is said in the *Veda* that, he becomes pure after death, or (the thief) shall shave off all his hair, smear his body with clarified butter, and cuase himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the *Veda* that, he becomes pure after death. (41-46)

अथाप्युदाहरन्ति ॥४७॥

Now they quote the following verses as an example : (47)

पुराकालात् प्रमीतानामानाकविधिकर्मणाम्।
पुनरापन्नदेहानामङ्गं भवति तच्छृणु॥४८॥

Hear, now, limbs of those, who having commited various crimes died a long time ago and were afterwards re-born, are (marked). (48)

स्तेनः कुनखी भवति श्वित्री भवति ब्रह्महा।
सुरापः श्यावदन्तस्तु दुश्चर्मा गुरुतल्पगः॥ इति ॥४९॥

A thief will have deformed nails, a slayer of *Brāhmaṇas* will suffer from white leprosy; a drinker of spirituous liquor

will have black teeth, and a violator of his *Gurūs* bed will suffer from bad skin. (49)

पतितैः सम्प्रयोगे च ब्राह्मेण यौनेन वा तेभ्यो सकाशान्मात्रा उपलब्धास्तासां परित्यागस्तैश्च न संवसेदुदीचीं दिशं गत्वानश्नन् संहिताध्ययनमधीयानः पूतो भवतीति विज्ञायते। (५०)

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the *Veda,* or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the *Veda* that, [he, who mixes with the out-cast], shall regain his purity by reciting the Saṁhitā while proceeding in a northerly direction and fasting. (52)

अथाप्युदाहरन्ति ॥५१ ॥

They quote the following verses as an example : (51)

शरीरपातनाच्चेव तपसाध्ययनेन च। मुच्यते पापकृत् पापाद्दानाच्चापि प्रमुच्यते॥ इति विज्ञायते। (५२)

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the *Veda*. (52)

इति वासिष्ठे धर्म्मशास्त्रे विंशोऽध्यायः ॥२० ॥

एकविंशोऽध्यायः

CHAPTER XXI

ब्राह्मणीगमने शूद्रवैश्यक्षत्रियाणां प्रायश्चित्तवर्णनम्

शूद्रश्चेदं ब्राह्मणीमभिगच्छेद्वीरणैर्वेष्टयित्वा शूद्रमग्नौ प्रास्येद्ब्राह्मण्याः शिरसि वापनं कारयित्वा सर्पिषाभ्यज्य नग्नां खरमारोप्य महापथमनुव्रजायेत् पूतो भवतीति विज्ञायते। वैश्यश्चेद् ब्राह्मणीमभिगच्छेल्लोहितदर्भैर्वेष्टयित्वा वैश्यमग्नौ प्रास्येद् ब्राह्मण्याः शिरसि कारयित्वा सर्पिषाभ्यज्य नग्ना गोरथमारोप्य महापथमनुसंव्राजयेत् पूतो भवतीति विज्ञायते। राजन्यश्चेद् ब्राह्मणीमभिगच्छेच्छरपत्रैर्वेष्टयित्वा राजन्यमग्नौ प्रास्येद्ब्राह्मण्याः शिरोवापनं कारयित्वा सर्पिषाभ्यज्य नग्नां रक्तखरमारोप्य महापथमनुव्राजयेत्। एवं वैश्ये राजन्यायां शूद्रश्च राजन्यावैश्ययोर्म्मनसा भर्त्तुरतिचारे त्रिरात्रं यावकं क्षीरं भुञ्जानाधःशयाना त्रिरात्रमप्सु निम्नगायाः सावित्र्यष्टशतेन शिरोभिर्वा जुहुयात् पूतो भवतीति विज्ञायते। (१-७)

If a *Śūdra* knows a Brāhmaṇa woman, [the king] shall cause the *Śūdra* to be packed up in Virana grass and thrown into a fire. Having caused the head of the *Brāhmaṇī* to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. it is said that, she becomes pure [thereby].

If a *Vaiśya* knows a *Brāhmaṇa* woman, [the king] shall cause the *Vaiśya* to be tied up with Lohita grass, and he shall throw him into a fire. Having eaused the head of the *Brāhmaṇi*

to be shaved and her body to be smeared with clarified butter, he shall eause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the *Veda* that, she becomes pure [thereby].

If a Kṣatriya knows a *Brāhmaṇa* woman, [the king] shall cause the *Kṣatriya* to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the *Brāhmaṇī* to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the *Veda* that, she becomes pure [thereby].

A *Vaiśya,* [who commits lachery] with a Kṣatriya woman, [shall be treated] in the same manner; so shall a Sūdra [who holds incest] with a *Kṣatriya* or a *Vaiśya* woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas,* [reciting] the *Sāvitrī* [and the Siras] *Mantra,* while she is immersed in water. It is said in the *Veda* that, she becomes pure [thereby]. (1-7)

THE END.

इति वासिष्ठे धर्म्मशास्त्रे एकविंशोऽध्यायः ॥२१॥

वसिष्ठसंहिता सम्पूर्णा ।

विष्णु संहिता
Vishnu Saṁhitā

CHAPTER I
सृष्टयुत्पत्तिवर्णनम्

ब्रह्मरात्र्यां व्यतीतायां प्रबुद्धे पद्मसम्भवे।
विष्णुः सिसृक्षुर्भूतानि ज्ञात्वा भूमिं जलानुगाम्॥ १॥
जलक्रीडारुचि शुभं कल्पादिषु यथा पुरा।
वराहमास्थितो रूपमुज्जहार वसुन्धराम्॥ २॥

On the expiration of the *Brahma* night, and on the awakening of the lotus-sprung [deity,] *Viṣṇu* felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

वेदपादो यूपदंष्ट्रः क्रतुदन्तश्चितीमुखः।
अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षो महातपा॥ ३॥

[He] had the Vedas for his four feet, the sacrificial state for his tusk, the sacrifice for his teeth, the *citi* for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

An oblong with quadrangular sides intended for a sacrifice.

अहोरात्रेक्षणो दिव्यो वेदाङ्गश्रुतिभूषणः ।
आज्यमासः श्रुवातुण्डः सामघोषमहास्वनः ॥ ४ ॥

[He had] the day and night for his two divine eyes; the *Vedāṅgas*, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the *Sāman*, for his roar. (4)

धर्म्मसत्यमयः श्रीमान् क्रमविक्रमसत् कृतः ।
प्रायश्चित्तमयो वीरः पशुजानुर्महावृषः ॥ ५ ॥

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

उद्गात्रन्त्रो होमलिङ्गो वीजौषधिमहाफलः ।
वेद्यन्तरात्मा मन्त्रस्फिग्विकृतः सोमशोणितः ॥ ६ ॥

[He had] the *Udgātṛ* [reciter of the Sāman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

वेदिस्कन्धो हविर्गन्धो हव्यकव्यादिवेगवान् ।
प्राग्वंशकामो द्युतिमान् नानादीक्षाभिरन्वितः ॥ ७ ॥

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and Prāgvaṁśa for his body; he was effulgent and endued with various forms of initiation. (7)

A sacrificial chamber of the same name.

दक्षिणाहृदयो योगमहामन्त्रमयो महान् ।
उपाकर्म्मोष्ठरुचिरः प्रवर्ग्यावर्त्तभूषणः ॥ ८ ॥

[He had] the sacrificial presents for his heart, and [he was] great and full of *Yoga* and the great *Mantras;* [he had] *Upākarman* (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

नाताच्छन्दोगतिपथो गुह्योपनिषदासनः ।
छायापत्नीसहायोऽसौ मणिशृङ्ग इवोदितः ॥ ९ ॥

The various *chandas* (metres) were his road; and the secret Upaniṣads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

महीं सागरपर्व्वन्तां सशैलवनकाननाम् ।
एकार्णवजलभ्रष्टामेकार्णवगतः प्रभु ॥ १० ॥

दंष्ट्राग्रेण समुद्धृत्य लोकानां हितकाम्यया ।
आदिदेवो महायोगी चकार जगतीं पुनः ॥ ११ ॥

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

एवं यज्ञवराहेण भूत्वा भूतहितार्थिना ।
उद्धृता पृथिवी सर्वा रसातलगता पुरा ॥ १२ ॥

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

उद्धृत्य निश्चले स्थाने स्थापिता च तथा स्वके ।
यथास्थानं विभज्यापस्तद्गता मधुसूदनः ॥ १३ ॥

सामुद्राश्च समुद्रेषु नादेयाश्च नदीषु च ।
पल्वलेषु च पाल्वल्यः सरःसु च सरोवराः ॥ १४ ॥

Having raised her up, he placed her again in her own permanent place. The slayer of *Madhu* then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14)

पातालसप्तकं चक्रे लोकानां सप्तकं तथा।
द्वीपानामुदधीनाञ्च स्थानानि विविधानि च ॥ १५ ॥

He made seven Pātālas (nether regions) and seven? worlds and sites for various islands and oceans. (15)

स्थानपालाल्लोकपालान्नदीशैलवनस्पतीन्।
ऋषींश्च समधर्म्मज्ञान् वेदान् साङ्गान् सुरासुरान् ॥ १६ ॥
पिशाचोरगगन्धर्वयक्षराक्षसमानुषान्।
पशुपक्षिमृगाद्यांश्च भूतग्रामं चतुर्विधम् ॥ १७ ॥
मेघेन्द्रचापशम्पाद्यान् यज्ञांश्च विविधांस्तथा।

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Ṛṣis, conversant with Religious Codes, the Vedas with all their Aṅgas, the celestials, the Asuras, the *Piśācas, Uragas, Gandharvas, Yakṣas, Rākṣasas*, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17)

एवं वराहो भगवान् कृत्वेदं सचराचरम् ॥ १८ ॥
जगाम लोकानामविज्ञातां तदा गतिम्।

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18-19)

अविज्ञातां गतिं याते देवदेवे जनार्दने ॥ १९ ॥
वसुधा चिन्तयामास का धृतिर्मे भविष्यति।

Janārddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me" ? (19-20)

पृच्छामि कश्यपं गत्वा स मे वक्ष्यत्यसंशयम् ।। २० ।।
मदीयां वहते चिन्तां नित्यमेव महामुनिः ।

"Approaching *Kaśyapa* I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20-21)

एवं सा निश्चयं कृत्वा देवी स्त्रीरूपधारिणी ।। २१ ।।
जगाम कश्यपं द्रष्टुं दृष्टवांस्तांश्च कश्यपः ।

Having so determined, that goddess, assuming the form of a woman, went to see *Kaśyapa*. *Kaśyapa* too saw her, (21-2)

नीलपङ्कजपत्राक्षीं शारदेन्दुनिभाननाम् ।। २२ ।।
अलिसङ्कालकां शुभ्रां बन्धुजीवाधरां शुभां ।

[As having] eyes like petals of a blue lotus, a countence like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jīva* flowers. (22-23)

सुभ्रूं सुसूक्ष्मदशनां चारुनासां नतभ्रुवम् ।। २३ ।।
कम्बुकण्ठीं संहतोरुं पीनोरुजघनस्थलीम् ।

विरेजतुस्तनौ यस्याः समौ पीनौ निरन्तरौ ।। २४ ।।
शक्रेभकुम्भसङ्काशौ शातकुम्भसमद्युती ।

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, dropping eye-lids, a conchshell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indrās elephant, and brilliant like gold. (23-25)

मृणालकोमलौ वाहू करौ किशलयोपमौ ।। २५ ।।
रुक्मस्तम्भनिभावूरु गूढे श्लिष्टे च जानुनी ।

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25-26)

जङ्घे विरोमे सुषमे पदावतिमनोरमौ ॥ २६ ॥
जघनञ्च घनं मध्यं यथा केशरिणः शिशोः ।

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26-27)

प्रभायुता नखास्ताम्रा रूपं सर्वमनोहरम् ॥ २७ ॥
कुर्वाणां वीक्षितैर्नित्यं नीलोत्पलयुता दिशः ।

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27-28)

कुर्वाणां प्रभया देवीं तथा वितिमिरा दिशः ॥ २८ ॥
सुसूक्ष्मशुक्लवसनां रत्नोत्तमविभूषिताम् ।

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28-29)

पदन्यासैर्वसुमतीं सपद्मामिव कुर्वतीम् ॥ २९ ॥
रूपयौवनसम्पन्नां विनीतवदुपस्थिताम् ।
समीपमागतां दृष्ट्वा पूजयामास कश्यपः ॥ ३० ॥

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, *Kaśyapa*, adored [her]. (29-30)

उवाच तां वरारोहे विज्ञातं हृद्गतं मया ।
धरे तव विशालाक्षि गच्छ देवि जनार्द्दनम् ॥ ३१ ॥
स ते वक्ष्यत्यवशेषेण भाविनी ते यथा स्थितिः ।

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou O noble lady, go to *Janārddana*, and he will particularly relate to thee the means of thy preservation. (30-31)

क्षीरोद्गे वसतिस्तस्य मया ज्ञाता शुभानने ।
ध्यानयोगेन चार्वङ्गि तज्ज्ञानं तत्प्रसादतः ॥३२॥

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (32-33)

इत्यवमुक्ता सम्पूज्य कश्यपं वसुधा ततः ।
प्रययौ केशवं द्रष्टुं क्षीरोदमथ सागरम् ॥ ३३ ॥

Thus spoken to and adored by *Kaśyapa*, Earth, thereupon, repaired to the ocean of milk, for beholding *Keśava*. (33)

सा ददर्शामृतनिधिं चन्द्ररश्मिमनोहरम् ।
पवनक्षोभसञ्जातवीचीशतसमाकुलम् ॥ ३४ ॥
हिमवच्छतसङ्काशं भूमण्डलमिवापरम् ।
वीचीहस्तैर्धवलितैराह्वयानमिव क्षितिम् ॥ ३५ ॥

She saw there the ocean of ambrosia, beautiful like the moon-beams, full of waves created by the wind, huge like a century of *Himālayas* and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth. (34-35)

तैरेव शुभ्रतां चन्द्रे विदधानमिवानिशम् ।
अन्तरस्थेन हरिणा विगताशेषकल्मषम् ॥ ३६ ॥
यस्मात् तस्मात् तु विभ्रन्तं सुशुभ्रां तनुमूर्ज्जिताम् ।

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by *Hari*, living within her. And hence it was that she was carrying that huge body of great whitness. (36-37)

पाण्डरं खगमागम्यमधोभुवनवर्त्तिनम् ॥ ३७ ॥
इन्द्रनीलकडाराढ्यं विपरीतमिवाम्बरम् ।

[The ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (37-38)

फणावलीसमुद्भूतवनसङ्घसमाचितम् ॥ ३८ ॥
निर्म्मोकमिव शेषाहेर्विस्तीर्णं तमतीव हि ।

तं दृष्ट्वा तत्र मध्यस्थं ददृशे केशवालयम् ॥ ३९ ॥
अनिर्द्देश्यपरीमाणमनिर्द्देश्यर्द्धिसंयुतम् ।

Beholding that extensive [ocean], like unto the slough of the *Śeṣa* serpent, produced from the rows of foams[1] and filled with clusters of forests,[2] she saw there, inside it, the abode of Keṣava, of boundless dimensions and prosperity. (38-40)

It means that the ocean was full of foam-crested waves.
Perhaps the text means that there were many islands covered with forests in that ocean.

शेषपर्य्यङ्कगं तस्मिन् ददर्श मधुसूदनम् ॥ ४० ॥
शेषाहिफणरत्नांशुदुर्विभाव्यमुखाम्बुजम् ।

Therein [she] saw the slayer of *Madhu*, lying on the couch [made by the hood] of the Śeṣa [snake], whose lotus countenance was rendered hard to look at by lustre of the gems, lying on the hood of Śeṣa. (40-41)

शशाङ्कशतसङ्काशं सूर्य्यायुतसमप्रभम् ॥ ४१ ॥
पीतवाससमक्षोभं सर्वरत्नविभूषितम् ।

He was effulgent like unto a hundred moons and ten thousand suns; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (41-42)

मुकुटेनार्कवर्णेन कुण्डलाभ्यां विराजितम् ॥ ४२ ॥
संवाह्यमानाङ्घ्रियुगं लक्ष्म्या करतलैः शुभैः ।
शरीरधारिभिः शस्त्रैः सेव्यमानं समन्ततः ॥ ४३ ॥

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakṣmi (Viṣṇūs consort) herself with her handsome palms. He was being served on all sides by weapons assuming bodily forms. (42-43)

तं दृष्ट्वा पुण्डरीकाक्षं ववन्दे मधुसूदनम् ।
जानुभ्यामवनीं गत्वा विज्ञापयति चाप्यथ ॥ ४४ ॥

Having seen the slayer of *Madhu* possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying.] (44)

उद्धृताहं त्वया देव रसातलतलं गता ।
स्वे स्थाने स्थापिता विष्णो लोकानां हितकाम्यया ॥ ४५ ॥

तत्राधुना मे देवेश का धृतिर्वै भविष्यति ।
एवमुक्तस्तदा देव्या देवो वचनमब्रवीत् ॥ ४६ ॥

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Viṣṇu, seeking the well-being of humanity. But who will sustain me now, O lord of deities ?" Thus addressed by the goddess, the divine [Viṣṇu] gave vent to the [following] words:— (45-46)

वर्णाश्रमाचाररताः शास्त्रैकतत्परायणाः ।
त्वां धरे धारयिष्यन्ति तेषां त्वद्भार आहितः ॥ ४७ ॥

"Persons, proficient in Śāstras, and conversant with the rules of conduct of various Varnas (castes) and Āśramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (47)

एवमुक्त्वा वसुमती देवदेवमभाषत ।
वर्णानामाश्रमाणाञ्च धर्म्मान् वद सनातनान् ॥ ४८ ॥
त्वत्तोऽहं श्रोतुमिच्छामि त्वं हि मे परमा गतिः ।

Thus accosted, Vasumatī (earth) said to the God of gods:—"Do thou describe the eternal rules of conduct of [various] Varṇas and Āśramas. I wish to hear of them from thee. Thou art my supreme refuge. (48-49)

नमस्ते देवदेवेश देवारिबलसूदन ॥ ४९ ॥
नारायण जगन्नाथ शङ्खचक्रगदाधरः ।

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nārāyaṇa, O lord of the universe, O holder of conch-shell and discus. (49-50)

पद्मनाभ हृषीकेश महाबलपराक्रम ॥ ५० ॥
अतीन्द्रिय सुदुष्पार देव शार्ङ्गं धनुर्द्धर ।

"O lotus-navelled deity, O Hṛṣkeśa, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn. (50-51)

वराह भीम गोविन्द पुराण पुरुषोत्तमः ॥ ५१ ॥
हिरण्यकेश विश्वाक्ष यज्ञमूर्त्ते निरञ्जन ।

"O dreadful Boar, O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest. (51-52)

This refers to the Boar incarnation of Viṣṇu described in the beginning of the chapter.

क्षेत्र क्षेत्रज्ञ लोकेश सलिलान्तरशायक ॥ ५२ ॥
मन्त्र मन्त्रवहाचिन्त्य वेदवेदाङ्गविग्रह ।

O body, O soul, O lord of the worlds, O thou living? within waters, O *Mantra*, O carrier of *Mantras*, O thou who cannot be meditated upon, O thou of the form of *Vedas* and *Vedāṅgas*. (52-53)

जगतोऽस्य समग्रस्य सृष्टिसंहारकारक ॥ ५३ ॥
सर्वधर्म्मज्ञ धर्म्माङ्ग धर्म्मयोने वरप्रद ।

O thou, the creator and destroyer of the entire? universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue. O giver of boons. (53-54)

विश्वक्सेनामृत व्योम मधुकैटभसूदन ॥ ५४ ॥
वृहतां वृहंणाज्ञेय सर्व सर्वाभयप्रद ।

O Viṣvaksena, O thou immortal, O thou of the form? of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible. O all, O giver of fearlessness unto all. (54-55)

वरेण्यानघ जीमूताव्यय निर्वाणकारक ॥ ५५ ॥
आप्यायन अपांस्थान चैन्याधार निष्क्रिय ।

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action. (55-56)

सप्तशीर्षाध्वरगुरो पुराण पुरुषोत्तम ॥ ५६ ॥
ध्रुवाक्षर सुसूक्ष्मेश भक्तवत्सल पावन ।

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier. (56-57)

त्वं गतिः सर्वदेवानां त्वं गतिर्ब्रह्मवादिनाम् ॥ ५७ ॥
तथा विदितवेद्यानां गतिस्त्वं पुरुषोत्तम ।

Thou art the refuge of all the deities; thou art the refuge of *Brahmavādins*; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (57-58)

प्रपन्नास्मि जगन्नाथ ध्रुवं वाचस्पतिं प्रभुम् ॥ ५८ ॥
सुब्रह्मण्यमनाधृष्टं वसुखेलं वसुप्रदम् ।

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and *Brāhmaṇas*, invincible, the source of wealth, the giver of wealth. (58-59)

महायोगबलोपेतं पृश्निगर्भं धृतार्च्चिषम् ॥ ५९ ॥
वासुदेवं महात्मानं पुण्डरीकाक्षमच्युतम् ।

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vāsudeva, great-seated, lotus-eyed and undecaying. (59-60)

सुरासुरगुरुं देवं विभुं भूतमहेश्वरम् ॥ ६० ॥
एकव्यूहं चतुर्वाहुं जगत्कारणकारणम् ।

Who art the preceptor of the celestials and Asuras, the omnipresent lord, the master of all creations, who art the universal form, four-armed and the creator of the creators of the universe. (60-61)

ब्रूहि मे भगवन् धर्म्मांश्चातुर्वर्ण्यस्य श्वाश्वतान् ॥ ६१ ॥
आश्रमाचारसंयुक्तान् सरहस्यान् ससंग्रहान् ।

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varṇas, together with the esoteric meanings of the conduct of all the orders and their abridgments. (61-62)

एवमुक्तस्तु देवेशः पुनः क्षौणीमभाषत ॥ ६२ ॥
शृणु देवि धरे धर्म्मांश्चातुर्वर्ण्यस्य शाश्वतान् ।
आश्रमाचारसंयुक्तान् सरहस्यान् ससंग्रहान् ॥ ६३ ॥
ये तु त्वां धारयिष्यन्ति सन्तस्तेषां परायणान् ।
निषणा भव वामोरु काञ्चनेऽस्मिन् वरासने ॥ ६४ ॥

Thus spoken to, the lord of the deities again said to Earth:—"Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and

clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (62-64)

सुखासीना निबोधं त्वं धर्म्मान्निगदतो मम।
शुश्रुवे वैष्णवान् धर्म्मान् सुखासीना धरा तदा ॥ ६५ ॥

Seated at ease, do thou listen to me as I describe the religious duties. The Earth then listened to the duties described by Viṣṇu. (65)

इति वैष्णवे धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II

सर्ववर्णाश्रम वृत्तिधर्म वर्णनम्

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चेति वर्णाश्चत्वारः ।। १ ।। तेषामाद्या द्विजातयस्त्रयः ।। २ ।। तेषां निषेकाद्यः श्मशानान्तो मन्त्रवत्क्रियासमूहः ।। ३ ।। तेषाञ्च धर्म्माः—ब्राह्मणस्याध्यापनम्; क्षत्रियस्य शस्त्रनित्यता; वैश्यस्य पशुपालनम्; शूद्रस्य द्विजातिशुश्रूषा; द्विजानां यजनाध्ययने ।।४ ।

THE *Brāhmaṇas*, Kṣatriyas, Vaiśyas and Śudras are the four Varṇas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with *Mantras*. (3) Their duties:—to teach [is the duty] of the *Brāhmaṇas*; to use weapons is always the duty of the Kṣatriya; to tend cattle [is the duty of] a *Vaiśya*; to serve the twice-born [is the duty of] a Śūdra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

अथैतेषां वृत्तयः—ब्राह्मणस्य याजनप्रतिग्रहौ; क्षत्रियस्य क्षितित्राणम्; कृषिगोरक्षवाणिज्यकुसीदयोनिपोषणानि वैश्यस्य; शूद्रस्य सर्वशिल्पानि ।। ५ ।। आपद्यनन्तरा वृत्तिः ।। ६ ।।

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of livelihood] of a *Brāhmaṇa*; to protect the earth is that of a Kṣatriya; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a *Vaiśya*; all the arts [are those of] a *Śūdra*. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

क्षमा सत्यं दमः शौचं दानमिन्द्रियसंयमः ।
अहिंसा गुरुशुश्रूषा तीर्थानुसरणं दया ॥ ७ ॥
आर्ज्जवं लोभशून्यत्वं देवब्राह्मणपूजनम् ।
अनभ्यसूया च तथा धर्म्मः सामान्य उच्यते ॥ ८ ॥

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and *Brāhmaṇas*, and renunciation of envy are spoken of as the general duties (of all). (7—8)

इति वैष्णवे धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

राजधर्म वर्णनम्

अथ राजधर्म्माः ॥ १ ॥ प्रजापरिपालनम्, वर्णाश्रमाणां स्वे स्वे धर्म्मे व्यवस्थापनम् ॥ २ ॥ राजा च जाङ्गलं पशव्यं सस्योपेतं देशमाश्रयेत् वैश्यशूद्रप्रायञ्च ॥ ३ ॥ तत्र धन्वनृमहीवारिवृक्षगिरिदुर्गाणामन्यतमं दुर्ग-माश्रयेत् ॥ ४ ॥ तत्र स्वस्वग्रामाधिपान् कुर्य्यात् । दशाध्यक्षान् ॥ शताध्य-क्षान् । देशाध्यक्षांश्च ॥ ५ ॥ ग्रामदोषाणां ग्रामाध्यक्षः परिहारं कुर्य्यात् ॥ ६ ॥ अशक्तो दशग्रामाध्यक्षाय निवेदयत् ॥ ७ ॥ सोऽप्यशक्तः शताध्य-क्षाय । सोऽप्यशक्तो देशाध्यक्षाय । देशाध्यक्षोऽपि सर्वात्मना दोषमुच्छि-न्द्यात् ॥ ८ ॥ आकरशुल्कतरनागवनेष्वाप्तान् नियुञ्जीत । धर्म्मिष्ठान् धर्म्मकार्य्येषु । निपुणानर्थकार्य्येषु । शूरान् संग्रामकर्म्मसु । उग्रानुग्रेषु । षण्ढान् स्त्रीषु ॥ ९ ॥

NOW about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely people by *Vaiśyas* and *Śūdras.* (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages and governors of provinces. (5) The Governor of the Village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten village. (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of texes, and in

forests abounding in elephants. In religious rites [he shall engage] religious men; clever men, in monetary transactions; heroes, in conducting battles; dreadful men, in dreadful affairs; and eunuchs, in [the protection of] women. (9)

प्रजाभ्यो वल्यर्थं संवत्सरेण धान्यतः षष्ठमंशमादद्यात् । सर्वशस्येभ्यश्च ॥ १० ॥ द्विकं शतं पशुहिरण्येभ्यो वस्त्रेभ्यश्च ॥ ११ ॥ मांसमधुघृतौषधिगन्ध-पुष्पमूलफल-रसदारुपत्राजिनमृद्भाण्डाश्मभाण्डवैदलेभ्यः षष्ठ भागम् ॥ १२ ॥ ब्राह्मणेभ्य करादानं न कुर्य्यात्, ते हि राज्ञो धर्म्मकरदाः ॥ १३ ॥ राजा च प्रजाभ्यः सकृतदुष्कृतषष्ठाशभाक् ॥ १४ ॥ स्वदेशपण्याशच्च शुल्काशं दशममादद्यात्, परदेशपण्याच्च विंशतितमम् ॥ १५ ॥ शुल्कस्थानमपक्रामन् सर्वापहारमाप्नुयात् ॥ १६ ॥

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy; similarly, in respect of all food grain. (10) two percent on animals gold and clothes; (11) one sixth of meat, honey, clarified butter, medicinal herbs scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Brāhmaṇas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

शिल्पिनः कर्म्मजीविनश्च शूद्राश्च मासेनैकं राज्ञः कर्म्म कुर्य्युः ॥ १७ ॥ स्वाम्यमात्यदुर्गकोशदण्डराष्ट्रमित्राणि प्रकृतयः ॥ १८ ॥ तद्दूषकांश्च हन्यात् ॥ १९ ॥ स्वराष्ट्रपरराष्ट्रयोश्च चारचक्षः स्यात् ॥ २० ॥ साधूनां पूजनं कुर्य्यात् ॥ २१ ॥ दुष्टांश्च हन्यात् ॥ २२ ॥

The artizans, those who live by handi-craft, and the Śūdras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form Prakṛti [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He sall destroy the wicked. (22)

शत्रुमित्रो दासीनमध्यमेषु सामभेददानदण्डान् यथाह यथाकालं प्रयुञ्जीत ॥ २३ ॥सन्धिविग्रहयानासनसंशयद्वैधीभावांश्च यथाकालमाश्रयेत् ॥ २४ ॥ चैत्रे मार्गशीर्षे वा यात्रां यायात् । परस्य व्यसने वा ॥ २५ ॥ परदेशावाप्तौ तद्देशधर्म्मान् नोच्छिन्द्यात् ॥ २६ ॥ परेनाभियुक्तश्च सर्वात्मना स्वं राष्ट्रं गोपयेत् ॥ २७ ॥ नास्ति राज्ञां समरे तनुत्यागसदृशो धर्म्मः ॥ २८ ॥

He shall apply, in proper times and to proper persons, [the measures of] *conciliation, dissension, bribe and punishment*—to [king who are] enemies, to friends, [to those who are] neither friends nor foes, and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] *Caitra* (March) or Āgrahāyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

गोब्राह्मणनृपतिमित्रधनदारजीवितरक्षणाद्ये हतास्ते स्वर्गभाजः । वर्णसङ्करक्षणार्थे च ॥ २९ ॥ राजा परपुरावाप्तौ तु तत्र तत्कुलीनमभिषिञ्चेत् ॥ ३० ॥ न राजकुलमुच्छिन्द्यात् अन्यत्राकुलीनराजकुलात् ॥ ३१ ॥ मृगयाक्षस्त्रीपानेष्वभिरतिं न कुर्य्यात् ॥ ३२ ॥ आद्यद्वाराणि नोच्छिन्द्यात् ॥ ३३ ॥ नापात्रवर्षी स्यात् ॥ ३४ ॥ आकरेभ्यः सर्वमादद्यात् ॥ ३५ ॥

Those, who are killed for protecting kine, *Brāhmaṇas*, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking. (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom[. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35)

निधिं लब्ध्वा तदर्द्धं ब्राह्मणेभ्यो दद्यात्, द्वितीयमर्द्धं कोशे प्रवेशयेत् ॥ ३६ ॥ निधिं ब्राह्मणो लब्ध्वा सर्वमादद्यात् ॥ ३७ ॥ क्षत्रियश्चतुर्थमंशं राज्ञे दद्यात् चतुर्थमंशं ब्राह्मणेभ्योऽर्द्धमादद्यात् ॥ ३८ ॥ वैश्यश्चतुर्थमंशं राज्ञे दद्यात् ब्राह्मणेभ्योऽर्द्धमंशमादद्यात् ॥ ३९ ॥ शूद्रश्चावाप्तं द्वादशधा विभज्य पञ्चांशान् राज्ञे दद्यात् पञ्चांशान् ब्राह्मणेभ्योंऽशद्वयमादद्यात् ॥ ४० ॥ अनिवेदितविज्ञातस्य सर्वमपहरेत् ॥ ४१ ॥

Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the *Brāhmaṇas*, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a *Brāhmaṇa* may himself appropriate all. (37) A Kṣatriya shall make over to the king one fourth, to the *Brāhmaṇas* one fourth, and shall himself take the half. (38) A *Vaiśya* shall make over one fourth to the king, half to the *Brāhmaṇas*, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a *Śūdra* shall make over to the king five parts, to the *Brāhmaṇas* another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

स्वनिहिताद्राज्ञे ब्राह्मणवर्ज्जं द्वादशमंशं दद्युः ॥ ४२ ॥ परनिहितं स्वनिहितमिति ब्रुवंस्तत्सं दण्डमावहेत् ॥ ४३ ॥ वालानाथस्त्रीधनानि च राजा परिपालयेत् ॥ ४४ ॥ चौरहृतं धनमवाप्य सर्वमेव सर्ववर्णेभ्यो दद्यात् ॥ ४५ ॥ अनवाप्य च स्वकोशादेव दद्यात् ॥ ४६ ॥ शान्तिस्वस्त्ययनैर्देवोपघातान् प्रशमयेत् ॥ ४७ ॥ परचक्रोपघातांश्च शस्त्रनित्यतया ॥ ४८ ॥

Even from what is hidden by one's-slef, [all the other castes], except the *Brāhmaṇas*, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48)

वेदेतिहासधर्म्मशास्त्रार्थकुशलं कुलीनमव्यङ्गं तपस्विनं पुरोहितं च वरयेत् ।
शुचीनलुब्धानवहिताञ्छक्तिसम्पन्नान् सर्वार्थेषु च सहायान् ।। ४९ ।।
स्वयमेव व्यवहारान् पश्येद्विद्वद्भिर्ब्राह्मणैः सार्द्धम् ।। ५० ।। व्यवहारदर्शने
ब्राह्मणं नियुञ्ज्यात् ।। ५१ ।। जन्मकर्म्मव्रतोपेताश्च राज्ञा सभासदः कार्य्या
रियौ मित्रे च ये समाः कामक्रोधभयलोभादिभिः कार्य्यार्थिभिरनाहार्य्याः ।।
५२ ।। राजा च सर्वकार्य्येषु सांवत्सराधीनः स्यात् ।। ५३ ।। देवब्राह्मणान्
सततमेव पूजयेत् ।। ५४ ।। वृद्धसेवी भवेत् । यज्ञयाजी च ।। ५५ ।। न चास्य
विषये ब्राह्मणः क्षुधार्त्तोऽवसीदेत् । न चान्योऽपि सत्कर्म्मनिरतः ।। ५६ ।।
ब्राह्मणेभ्यश्च भुवं प्रतिपादयेत् ।। ५७ ।। तेषां येषाञ्च प्रतिपादयेत् स्ववं-
श्यान् अन्तरप्रमाणं दानच्छेदोपवर्णनं च पटे ताम्रपट्टे वा लिखितं स्वमुद्रा-
ङ्कितञ्चागामिनृपविज्ञापनार्थं दद्यात् ।। ५८ ।।

He shall elect as a priest one, who is well-versed in the Vedas. History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned *Brāhmaṇas*, he himself shall look after the administration of justice. (50) Or he shall appoint a *Brāhmaṇa* in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under those, who make prognostication of the year. (53) The king shall always adore the deities and the *Brāhmaṇas*. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no *Brāhmaṇa* shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the *Brāhmaṇas*. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58)

परदत्ताञ्च भुवं नापहरेत् ॥ ५९ ॥ ब्राह्मणेभ्यः सर्वदायान् प्रयच्छेत् ॥ ६० ॥ सर्वतस्त्वात्मानं गोपायेत् ॥ ६१ ॥ सुदर्शनश्च स्यात् । विषघ्नागदमन्त्रधारी च । नापरीक्षितमुपयुञ्ज्यात् ॥ ६२ ॥ स्मितपूर्वाभिभाषी स्यात् ॥ ६३ ॥ बध्येष्वपि भ्रकुठीमाचरेत् ॥ ६४ ॥ अपराधानुरूपञ्च दण्डं दण्ड्येषु दापयेत् ॥ ६५ ॥ सम्यग् दण्डप्रणयनं कुर्य्यात् ॥ ६६ ॥ द्वितीयमपराधं न कस्यचित् क्षमेत स्वधर्म्ममपालयन् नादण्डौ नामास्ति राज्ञः ।

He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the *Brāhmaṇas*. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

यत्र श्यामो लोहिताक्षो दण्डश्चरति निर्भयः ।
प्रजास्तत्र विवर्द्धन्ते नेता चेत् साधु पश्यति ॥ ६७ ॥

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

स्वराष्ट्रे न्यायदण्डः स्याद् भृशदण्डश्च शत्रुषु ।
सुहृत्-स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ६८ ॥

He shall mete out just punishment in his own kingdom, and administer harsh chastisment unto the enemies [so long they are not subdued]. He shall be open-minded unto his friends and forgiving unto the *Brāhmaṇas*. (68)

एवं वृत्तस्य नृपतेः शिलोञ्छनेन जीवतः ।
विस्तीर्य्यन्ते यशो लोके तैलबिन्दुरिवाम्भसि ॥ ६९ ॥

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

प्रजासुखे सुखी राजा तद्दुःखे यश्च दुःखितः ।
स कीर्त्तियुक्तो लोकेऽस्मिन् प्रेत्य स्वर्गे महीयते ॥ ७० ॥

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world becomes glorious in the celestial region, after death. (70)

इति वैष्णवे धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV

राजधर्म वर्णनम्

जालस्थार्कमरीचिगतं रजस्त्रसरेणुसञ्ज्ञकम् ॥ १ ॥ तदष्टकं लिक्षा । २ ॥
तत्त्रयं राजसर्षपः ॥ ३ ॥ तत्त्रयं गौरसर्षपः ॥ ४ ॥ तत्षट्कं यवः ॥ ५ ॥
तत्त्रयं कृष्णलम् ॥ ६ ॥ तत्पञ्चकं माषः ॥ ७ ॥ तद्द्वादशमक्षार्द्धम् ॥ ८ ॥
अक्षार्द्धमेव सचतुर्म्माषकं सुवर्णः ॥ ९ ॥ चतुःसुवर्णको निष्कः ॥ १० ॥
द्वे कृष्णले समधृते रूप्यमाषकः ॥ ११ ॥ तत्षोडशकं धरणम् ॥ १२ ॥
ताम्रकार्षिकः कार्षापणः ॥ १३ ॥

पणानां द्वे शते सार्द्धे प्रथमः साहसः स्मृतः ।
मध्यमः पञ्च विज्ञेयः सहस्रन्त्वेव चोत्तमः ॥ १४ ॥

THE dust that is seen in the solar rays passing through a litticed window is known as *Trasareṇut*. (1) Eight *Transareṇus* make one *likṣā*. (2) Three of them make one *Rāja-sarṣapa*. (3) Three of them make one *Gaura-sarṣapa*. (4) Six of them [make] one *Yavaḥ*. (5) Three of them make one *Kṛṣṇalam;* (6) five of them, one *Māṣa*. (7) Twelve of them make one *akṣārdha*. (8) One *akṣārdha* and four *Māṣas* [make] one *Suvarṇa*. (9) Four *Suvarṇas* [make] one *Niṣka*. (10) Two *Kṛṣṇalas* of equal weight make one *Rupyamāṣaka*. (11) Sixteen of them [make] one *Dharaṇa*. (12) One *Kārṣa* of copper is called *Kārṣāpaṇa*. (13) Two hundred and fifty *paṇas* make one *prathama* (first) *Sāhasa;* the middle is known to consist of five hundred and the best of a thousand [*paṇas*] (14)

इति वैष्णवे धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

CHAPTER V

राजधर्म विधाने दण्ड वर्णनम्

अथ महापातकिनो ब्राह्मणवर्ज्जं सर्वे वध्याः ॥ १ ॥ न शारीरो ब्राह्मणस्य दण्डः ॥ २ ॥ स्वदेशाद्ब्राह्मणं कृताङ्गं विवासयेत् ॥ ३ ॥ तस्य च ब्रह्महत्यायामशिरस्कं पुरुषं ललाटे कुर्य्यात् ॥ ४ ॥ सुराध्वजं सुरापाने ॥ ५ ॥ श्वपदं स्तेये । ६ ॥ भगं गुरुतल्पगमने ॥ ७ ॥ अन्यत्रापि वध्यकर्म्मणि तिष्ठन्तं समग्रधनमक्षतं विवासयेत् ॥ ८ ॥ कूटशासनकर्त्तृंश्च राजा हन्यात् ॥ ९ ॥ कूटलेख्यकारांश्च ॥ १० ॥ गरदाग्निदप्रसह्यतस्करान् स्त्रीवालपुरुषघातिनश्च ॥ ११ ॥ ये च धान्यं दशभ्यः कुम्भेभ्योऽधिकमपहरेयुः ॥ १२ ॥ धरिममेयानां शतादभ्यधिकम् ॥ १३ ॥ ये चाकुलीना राज्यमभिकामयेयुः ॥ १४ ॥ सेतुभेदकांश्च ॥ १५ ॥

ALL the *Mahāpātakins* (great sinners), save the *Brāhmaṇas*, are subject to capital punishment. (1) There is no corporeal punishment for a *Brāhmana*. (2) [The king shall] banish a *Brāhmaṇa* from his own country after having marked his limb. (3) In case of a *Brāhmaṇicide*, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of woman, children and men; (9—11) those, who pilfer rice, more ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15)

प्रसह्यतस्कराणाञ्चावकाशभुक्तप्रदांश्च ॥ १६ ॥ अन्यत्र राजाशक्तेः ॥ १७ ॥ स्त्रियमशक्तभर्त्तृकां तदतिक्रमणीञ्च ॥ १८ ॥ हीनवर्णोऽधिकवर्णस्य येनाङ्गेनामपराधं कुर्य्यात् तदेवास्य शातयेत् ॥ १९ ॥ एकासनोपवेशी कट्यां कृताङ्को निर्वास्यः ॥ २० ॥ निष्ठीव्योष्ठद्वयविहीनः कार्य्यः ॥ २१ ॥ अवशर्द्धयिता च गुदहीनः ॥ २२ ॥ आक्रोशयिता च विजिह्वः ॥ २३ ॥ दर्पेण धर्म्मोपदेशकारिणो राजा तप्तमासेचयेत् तैलमास्ये ॥ २४ ॥ द्रोहेण च नामजातिग्रहणे दशाङ्गुलोऽस्य शङ्कुर्निखेयः ॥ २५ ॥ श्रुतदेशजातिकर्म्मणामन्यथावादी कार्षापणशतद्वयं दण्ड्यः ॥ २६ ॥ काणखञ्जादीनां तथावाद्यपि कार्षापणद्वयम् ॥ २७ ॥ गुरूणाक्षिपत् कार्षापणशतम् ॥ २८ ॥ परस्य पतनीयाक्षेपे कृते तत्तमसाहसम् ॥ २९ ॥ उपपातकयुक्ते मध्यमम् ॥ ३० ॥ त्रैविद्यवृद्धानां क्षेपे जातिपूगानाञ्च ॥ ३१ ॥ ग्रामदेशयोः प्रथमसाहसम् ॥ ३२ ॥ न्यङ्गतायुक्ताक्षेपे कार्य्यपणशतम् ॥ ३३ ॥

Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be banished. (20) If he spits; his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (23—24) If one recites anothers name and caste with a malicious intention, a rcd, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country caste and deeds, shall be fined two hundred *paṇas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kārṣāpaṇas*. (27) By vilifying elders, [one shall be fined] a hundred *Kārṣāpaṇas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying *Brāhmaṇas*, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kārṣāpaṇa*. (33)

मातृयुक्ते तूत्तमम् ॥ ३४ ॥ सवर्णाक्रोशने द्वादशपणान् दण्ड्यः ॥ ३५ ॥ हीनवर्णाक्रोशने षड्दण्ड्यः ॥ ३६ ॥ यथाकालमुत्तमसवर्णाक्षेपे तत्प्रमाणो दण्डः ॥ ३७ ॥ त्रयो वा कार्षापणाः ॥ ३८ ॥ शुष्कवाक्याभिधाने त्वेवमेव ॥ ३९ ॥ पारजयी सवर्णागमने तूत्तमसाहसं दण्ड्यः ॥ ४० ॥ हीनवर्णागमने मध्यमम् ॥ ४१ ॥ गोगमने च ॥ ४२ ॥ अन्त्यागमने वध्यः ॥ ४३ ॥ पशुगमने कार्षापणशतं दण्डः ॥ ४४ ॥ दोषमनाख्याय कन्यां प्रयच्छंश्च ॥ ४५ ॥ ताञ्च विभृयात् ॥ ४६ ॥ अदुष्टां दुष्टामिति ब्रुवन्नुत्तमसाहसम् ॥ ४७ ॥ गजाश्वोष्ट्रगोघातीत्वेककरपादः कार्य्यः ॥ ४८ ॥ विमांसविक्रयी च ॥ ४९ ॥ ग्राम्यपशुघाती कार्षापणशतं दण्ड्यः ॥ ५० ॥ पशुस्वामिने तन्मूल्यं दद्यात् ॥ ५१ ॥ आरण्यपशुघाती पञ्चाशतं कार्षापणान् ॥ ५२ ॥ पक्षिघाती मत्स्यघाती च दश कार्षापणान् ॥ ५३ ॥

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *paṇas*. (35) By vilifying an inferior caste, [one] shall be fined six *paṇas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kārṣāpaṇas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of] a hundred *Karṣā paṇa*s. (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Kārṣāpaṇas*. (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Kārṣāpaṇas*. (52) The killer of birds and fishes shall be fined ten *Kārṣāpaṇas*. (53)

कीटोपघाती च कार्षापणम् ॥ ५४ ॥ फलोपगमद्रुमच्छेदी तूत्तमसाहसम् ॥ ५५ ॥ पुष्पोपगमद्रुमच्छेदी मध्यमम् ॥ ५६ ॥ वल्लीगुल्मलताच्छेदी कार्षापणशतम् ॥ ५७ ॥ तृणच्छेद्येकम् ॥ ५८ ॥ सर्वे च तत्स्वामिनां तदुत्पत्तिम् ॥ ५९ ॥ हस्तेनावगोरयिता दश कार्षापणम् ॥ ६० ॥ पादेन विंशतिम् ॥ ६१ ॥ काष्ठेन प्रथमसाहसम् ॥ ६२ ॥ पाषाणेन मध्यमम् ॥ ६३ ॥ शस्त्रेणोत्तमम् ॥ ६४ ॥ पादकेशांशुककरलुण्ठने दशं पणान् दण्ड्यः ॥ ६५ ॥ शोणितेन विना दुःखमुत्पादयिता द्वात्रिंशत्पणान् ॥ ६६ ॥ सह शोणितेन चतुःषष्टिम् ॥ ६७ ॥ करपाददन्तभङ्गे कर्णनासाविकर्त्तने मध्यमम् ॥ ६८ ॥ चेष्टाभोजनवाग्रोमे प्रहारदाने च ॥ ६९ ॥ नेत्रकन्धरावाहुसक्थ्यंसभङ्गे चोत्तमम् ॥ ७० ॥ उभयनेत्रभेदिनदित राजा यावज्जीवं बन्धनान्न विमुञ्चेत् ॥ ७१ ॥ तादृशमेव वा कुर्य्यात् ॥ ७२ ॥

The killer worms shall be fined one *Kārṣāpaṇam.* (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Kārṣāpaṇas.* (57) The destroyer of grass [shall be fined] one [*Kārṣāpaṇam.*] (58) They shall all have to pay compensation to owners. (59) For striking [another] with hand [one shall be fined] ten *Kārṣāpaṇas.* (60) [For striking another] with foot, [he shall be fined] twenty *Kārṣāpaṇas.*] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *paṇas.* (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *paṇas.* (66) If with blood, [the fine shall be] sixty-four [*paṇas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth, and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i.e.*, pull out both his eyes). (72)

एकं बहूनां विघ्नतां प्रत्येकमुक्ता दण्डाद्द्विगुणः ॥ ७३ ॥ उत्क्रोशन्तमनभिधावनां तत्समीपवर्त्तिनां संसरताञ्च ॥ ७४ ॥ सर्वे च पुरुषपीडकरास्तदुत्थानव्ययं दद्युः ॥ ७५ ॥ ग्राम्यपशुपीडाकराश्च ॥ ७६ ॥ गोऽश्वोष्ट्रगजापहार्य्येकपादकरः कार्य्यः ॥ ७७ ॥ अजावापहार्य्येककरश्च ॥ ७८ ॥ धान्यापहार्य्येकादशगुणं दण्ड्यः ॥ ७९ ॥ शस्यापहारी च ॥ ८० ॥ सुवर्णरजतवस्त्राणां पञ्चाशतस्त्वभ्यधिकमपहरन् विकरः ॥ ८१ ॥ तदूनमेकादशगुणं दण्ड्यः ॥ ८२ ॥ सूत्रकार्पाशगोमयगुडदधिक्षीरतक्रतृण-लवणमृद्भस्मपक्षिमत्स्य-घृततैल-मांस-मधुवैदल- वेणुमृण्मयलौहदण्डानामपहर्त्ता मूल्यात् त्रिगुणं दण्ड्यः ॥ ८३ ॥ पक्वान्नानाञ्च ॥ ८४ ॥ पुष्पहरितगुल्मवल्लीलतापर्णानामपहरणे पञ्चकृष्णलान् ॥ ८५ ॥ शाकमूलफलानाञ्च ॥ ८६ ॥

Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) [The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81) A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, it the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Kṛṣṇalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits. (86)

रत्नापहार्य्युत्तमसाहसम् ॥ ८७ ॥ अनुक्तद्रव्याणामपहर्त्ता मूल्यसमम् ॥ ८८ ॥ स्तेनाः सर्वमपहृतं धनिकस्य दाप्याः ॥ ८९ ॥ ततस्तेषामभिहितदण्डप्रयोगः ॥ ९० ॥ येषां देयः पन्थास्तेषामपथदायी कार्षापणानां पञ्चविंशतिं दण्ड्यः ॥ ९१ ॥ आसनार्हस्यासनमददच्च ॥ ९२ ॥ पूजार्हमपूजयंश्च ॥ ९३ ॥ प्रातिवेश्यब्राह्मणे निमन्त्रणातिक्रमे च ॥ ९४ ॥ निमन्त्रयित्वा भोजनादायिनश्च ॥ ९५ ॥ निमन्त्रितस्तस्तथेत्युक्तवानभुञ्जानः सुवर्णमाषकं निमन्त्रयितुश्च द्विगुणमन्नम् ॥ ९६ ॥ अभक्षेण ब्राह्मणदूषयिता षोडश सुवर्णान् ॥ ८७ ॥ जात्यपहारिणा शतम् ॥ ९८ ॥ सुरया वध्यः ॥ ९९ ॥ क्षत्रियं दूषयितुस्तदर्द्धम् ॥ १०० ॥ वैश्यं दूषयितुस्तदर्द्धमपि ॥ १०१ ॥ शूद्रं दूषयितुः प्रथमसाहसम् ॥ १०२ ॥ कामकारेणास्पृश्यस्त्रैवर्णिकं स्पृशन् कव्यः ॥ १०३ ॥

The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Kārṣāpaṇas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to Him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another *Brāhmaṇa* by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take ones meals, one shall [pay a fine of a gold Māṣa] and give double the quantity of the food to the inviter. (96) One, who contaminates a *Brāhmaṇa* by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that take away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a *Kṣatriya*. (100) Half [of the latter is, the fine] for contaminating a *Vaiśya*. (101) The lowest fine [is for] contaminating a Śūdra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103)

रजस्वलां शिफाभिस्ताडयेत् ॥ १०४ ॥ पथ्युद्यानोदकसमीपेऽशुचिकारी पणशतम् ॥ १०५ ॥ तच्चापात्यात् ॥ १०६ ॥ गृहभूकुड्याद्यपत्तामध्यमसाहसं दण्ड्यः ॥ १०७ ॥ तञ्च योजयेत् ॥ १०८ ॥ गृहे पीडाकरं द्रव्यं प्रक्षिपन् पणशतम् ॥ १०९ ॥ साधारण्यापलापी च ॥ ११० ॥ योषितस्याप्रदाता च ॥ १११ ॥ पितृपुत्राचार्य्ययाज्यर्त्विजामन्योन्यापतितत्यागी च ॥ ११२ ॥ न च तान् जह्यात् ॥ ११३ ॥ शूद्रप्रव्रजितां देवे पित्र्ये भोजकश्च ॥ ११४ ॥ अयोग्यकर्मचारी च ॥ ११५ ॥ समुद्रगृहभेदकः ॥ ११६ ॥ अनियुक्तः शपथकारी ॥ ११७ ॥ पशूनां पुंस्त्वोपघातकारी ॥ ११८ ॥ पितापुत्रविरोधे तु साक्षिणां दशपणो दण्डः ॥११९ ॥ यस्तयोश्चान्तरः स्यात् तस्योत्तमसाहसम् ॥ १२० ॥

One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-resevoir, shall be fined a hundred *paṇas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's houses [one shall pay a fine of] a hundred *paṇas*. (109) He who conceals (*i.e.*, misappropriates) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111) Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds Śūdra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *peṇas* is the penalty for witnesses in a dispute between a father and: a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120)

तुलामानकूटकर्म्मकर्त्तुश्च ॥ १२१ ॥ तदकूटे कूटवादिनश्च ॥ १२२ ॥ द्रव्याणां प्रतिरूपविक्रयिकस्य च ॥ १२३ ॥ सन्तूय वणिजां पण्यमनर्घेणावरुन्धताम् ॥ १२४ ॥ प्रत्येकं विक्रीणताञ्च ॥ १२५ ॥ गृहीतमूल्यं पण्यं यः क्रेतुर्नैव दद्यात् तस्यासौ सोदयं दाप्यः ॥ १२६ ॥ राजा च पणशतं दण्ड्यः ॥ १२७ ॥ क्रीतमक्रीणतो या हानिः सा क्रेतुरेव स्यात् ॥ १२८ ॥ राजविनिषिद्धं विक्रीणतस्तदपहारः ॥ १२९ ॥ तारिकः स्थलजं शुल्कं गृहणन् दश पणान् दण्ड्यः ॥ १३० ॥ ब्रह्मचारिवानप्रस्थभिक्षुगुर्विणीतीर्थानुसारिणां नाविकः शुल्कमाददानश्च ॥ १३१ ॥ तच्च तेषां दद्यात् ॥ १३२ ॥ द्यूते कूटाक्षदेविनां करच्छेदः ॥ ११३ ॥ उपधिदेविनां सन्दंशच्छेदः ॥ १३४ ॥

[The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *paṇas*. (127) For not taking delivery of a purchased article, the purchaser shall have to suffer the loss, [it the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be conficated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duly on land-born commodities, one shall be punished [with a fine of] ten *paṇas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134)

ग्रन्थिभेदकानां करच्छेदः ॥ १३५ ॥ दिवा पशूनां वृकाद्युपघाते पाले त्वनायति पालदोषः ॥ १३६ ॥ विनष्टपशुमूल्यञ्च स्वामिने दद्यात् ॥ १३७ ॥ अनुज्ञातां दुहन् पञ्चविंशतिकार्पाषणान् दण्ड्यः ॥ १३८ ॥ महिषी चेच्छस्यनाशं कुर्य्यात् तत्पालकस्त्वष्टौ माषकान् दण्ड्यः । १३९ ॥ अपालायाः स्वामी ॥ १४० ॥ अश्वस्तूष्ट्रो गर्द्दभो वा ॥ १०१ ॥ गौश्चेत् तदर्द्धम् ॥ १०२ ॥ तदर्द्धमजाविकम् । १४३ ॥ भक्षयित्वोपविष्टेषु द्विगुणम् ॥ १४४ ॥ सर्वत्र स्वामिने विनष्टशस्यमूल्यञ्च ॥ १४५ ॥ पथि ग्रामे विवीतान्ते न दोषः ॥ १४६ ॥ अनावृते च ॥ १४७ ॥ अल्पकालम् ॥ १४८ ॥ उत्सृष्टवृषभमृतिकानाञ्च ॥ १४९ ॥ यस्तूत्तमवर्णान् दास्ये नियोजयेत् तस्योत्तमसाहसो दण्डः ॥ १५० ॥ त्यक्तप्रव्रज्यो राज्ञो दास्यं कुर्य्यात् ॥ १५१ ॥ भृतकश्चापूर्णकाले मृतिं त्यजन् सकलमेवमूल्यं दद्यात् ॥ १५२ ॥

The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed to its owner. (137) One, milching [a cow], without the permission of its owner, shall pay a fine of twenty-five *Kārṣāpaṇas*. (138) If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Māṣas*.(139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142) Half of that [is for] a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land. (146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a hiher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to rufund the entire money [paid to him]. (152)

राज्ञे च पणशतं दद्यात् ॥ १५३ ॥ तद्दोषेण यद्विनश्येत् तत् स्वामिने । अन्यत्र दैवोपघातात् ॥ १५४ ॥ स्वामी चेद्भृतकमपूर्णे काले जह्यात् तस्य सर्वं मूल्यं दद्यात् ॥ १५५ ॥ पणशतञ्च राजनि । अन्यत्र भृतकादोषात् ॥ १५६ ॥ यः कन्यां पूर्वदत्तामन्यस्मै दद्यात् स चौरवच्छास्यः । वरदोषं विना ॥ १५७ ॥ निर्दोषां परित्यजन् पत्नीञ्च ॥ १५८ ॥ अजानानः प्रकाशं यः परद्रव्यं क्रीणीयात् तत्र तस्यादोषः ॥ १५९ ॥ स्वामी द्रव्यमाप्नुयात् ॥ १६० ॥ यद्यप्रकाशं हीनमूल्यञ्च क्रीणीयात् तदा क्रेता विक्रेता च चौरवच्छास्यौ ॥ १६१ ॥ गणद्रव्यापहर्त्ता विवास्यः ॥ १६२ ॥ तत्संविदं यश्च लङ्घयेत् ॥ १६३ ॥ निक्षेपापहार्य्यर्थवृद्धिसहितं धनं धनिकस्य दाप्यः ॥ १६४ ॥ राज्ञा चौरवच्छास्य ॥ १६५ ॥ यश्चानिक्षिप्तं निक्षिप्तमिति ब्रूयात् ॥ १६६ ॥ सीमा भेत्तारमुत्तमसाहसं दण्डयित्वा पुनः सीमां लिङ्गान्वितां कारयेत् ॥ १६७ ॥

He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *paṇas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162) [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with him, shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167)

जातिभ्रंशकरस्याभक्ष्यस्य भक्षयिता विवास्यः ॥ १६८ ॥ अभक्ष्यस्यावि-क्रेयस्व च विक्रयी ॥ १६९ ॥ देवप्रतिमाभेदकश्चोत्तमसाहसं दण्डनीयः ॥ १७० ॥ भिषङ्मिथ्याचरन्नुत्तमेषु पुरुषेषु ॥ १७१ ॥ मध्यमेषु मध्यमम् ॥ १७२ ॥ तिर्य्यक्षु प्रथमम् ॥ १७३ ॥ प्रतिश्रुतस्याप्रदायी तद्दापयित्वा प्रथम-साहसं दण्ड्यः ॥ १७४ ॥ कूटसाक्षिणां सर्वस्वापहारः कार्य्यः ॥ १७५ ॥ उत्कोचोपजीविनां सभ्यानाञ्च ॥ १७६ ॥ गोचर्म्ममात्राधिकां भुवमन्यस्या-धिकृतां तस्मादनिर्म्मोच्यान्यस्य यः प्रयच्छेत् स वध्यः ॥ १७७ ॥

One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine.] (171) [By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on brides. (176) He, who takes per force from another a plot of land, measuring a *gocharma*, and gives it away, shall be killed. (177)

ऊनाञ्चेत् षोडश सुवर्णान् दण्ड्यः ॥ १७८ ॥

If it is less than that, he shall be punished with a fine of sixteen gold coins. (178)

एकोऽश्नीयाद्यदुत्पन्नं नरः संवत्सरं फलम्।
गोचर्म्ममात्रा सा क्षौणीस्तोका वा यदि वा बहुः ॥ १७९ ॥

Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocarma*. (179)

ययोर्निक्षिप्त आधिस्तौ विवदेतां यदा नरौ।
यस्य भुक्तिः फलं तस्य बलात्कारं विना कृता ॥ १८० ॥

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180)

सागमेन च भोगेन भुक्तं सम्यग्यदा भवेत्।
आहर्त्ता लभते तत्र नापहार्य्यन्तु तत् क्वचित् ॥ १८१ ॥

If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181)

पित्रा भुक्तन्तु यद्द्रव्यं भुक्त्याचारेण धर्म्मतः।
तस्मिन् प्रेते न वाच्योऽसौ भुक्त्याप्राप्तं हि तस्य तत् ॥ १८२ ॥

The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182)

त्रिभिरेव च या भुक्ता पुरुषैर्भूर्यथाविधि।
लेख्याभावेऽपि तां तत्र चतुर्थं समवाप्नुयात् ॥ १८३ ॥

Even in the absence of any written document, the fourth generation shall obtain what had been legally in the possession of three generations. (183)

नखिनां दंष्ट्रिणाञ्चैव शृङ्गिणामाततायिनाम्।
हस्त्यश्वानां तथान्येषां वधे हन्ता न दोषभाक् ॥ १८४ ॥

For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184)

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥ १८५ ॥

Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a *Brāhmaṇa* greatly read in the Śruti, if he approaches him with a view to kill him. (185)

नाततायिवधे दोषो हन्तुर्भवति कश्चन।
प्रकाशं वाप्रकाशं वा मनुस्तन्मन्युमृच्छति ॥ १८६ ॥

A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186)

उद्यतासिविषाग्निश्च शापोद्यतकरं तथा।
आथर्वणेन हन्तारं पिशुनञ्चैव राजसु ॥ १८७ ॥

भार्यातिक्रमिणञ्चैव विद्यात् सप्ताततायिनः।
यशोवित्तहरानन्यानाहुर्धर्मार्थहारकान् ॥ १८८ ॥

One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an Ātharvaṇa rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *Ātatāyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *Ātatāyins*.] (187—188)

उद्देशतस्ते कथितो धरे दण्डविधिर्मया।
सर्वेषामपराधानां विस्तरादतिविस्तरः ॥ १८९ ॥

O Dharaṇī, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189)

अपराधेषु चान्येषु ज्ञात्वा जातिं धनं वयः।
दण्डं प्रकल्पयेद्राजा समन्त्र्य ब्राह्मणैः सह ॥ १९० ॥

In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the *Brahmaṇas*, shall administer punishment. (190)

दण्ड्यं प्रमोचयन् दण्डाद्द्विगुणं दण्डमावहेत्।
नियुक्तश्चाप्यदण्ड्यानां दण्डकारी नराधमः ॥ १९१ ॥

He, who lets go a person, who deserves punishment, shall bear double penalty; and similarly, that wretch of a man, who punishes who does not deserve any punishment. (191)

यस्य चौरः पुरे नास्ति नान्यस्त्री गो न दुष्टवाक् ।
न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥ १९२ ॥

That king is entitled to go to the region of Indra, in whose city there is no thief, no adulter, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

इति वैष्णवे धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI

ऋणदान वर्णनम्

अथोत्तमर्णोऽधमर्णाद्यथादत्तमर्थं गृहणीयात् । १ । द्विकं त्रिकं चतुष्कं पञ्चकञ्च शतं वर्णानुक्रमेण प्रतिमासम् । २ । सर्वे वर्णा वा स्वप्रतिपन्नां वृद्धिं दद्यु: । ३ । अकृतामपि वत्सरातिक्रमेण यथाविहिताम् । ४ । आध्युपभोगे वृद्ध्यभाव: । ५ । दैवराजोपघाताद्वते विनष्टमाधिमुत्तमर्णो दद्यात् । ६ । अन्तवृद्धौ प्रविष्टायामपि । ७ । न स्थावरमाधिमृते वचनात् । ८ । गृहीतधनप्रवेशार्थमेव यत् स्थावरं दत्तं तद्गृहीतधनप्रवेशे दद्यात् । ९ । दीयमानं प्रयुक्तमर्थमुत्तमर्णस्यागृहणतस्तत: परं न वर्द्धते । १० । हिरण्यस्य परा वृद्धिर्द्विगुणा । ११ ।

A CREDITOR shall take from the borrower the entire amount of the money *i.e.*, capital lent by him. (1) Every month, aacording to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interesnt as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor]. (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the [said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11)

धान्यस्य त्रिगुणा । १२ । वस्त्रस्य चतुर्गुणा । १३ । रसस्याष्टगुणा । १४ । सन्ततिः स्त्रीपशूनाम् । १५ । किण्वकार्पाससूत्रचर्म्मायुधेष्टकाङ्गाराणामक्षया । १६ । अनुक्तानां द्विगुणा । १७ । प्रयुक्तमर्थं यथा कथञ्चित् साधयन् न राज्ञो वाच्यः स्यात् । १८ । साध्यमानश्चेद्राजनमभिगच्छेत् तत्समं दण्ड्यः । १९ । उत्तमर्णश्चेद्राजानमियात् तद्विभावितोऽधमर्णो राज्ञे धनदशभागसम्मितं दण्डं दद्यात् । २० । प्राप्तार्थश्चोत्तमर्णो विंशतितमंशम् । २१ । सर्वापलाप्येकदेशविभावितोऽपि सर्वं दद्यात् । २२ । तस्य च भावनास्तिस्रो भवन्ति लिखितं साक्षिणः समयक्रिया च । २३ । ससाक्षिकमाप्तं ससाक्षिकमेव दद्यात् । २४ । लिखितार्थे प्रविष्टे लिखितं पाटयेत् । २५ । असमग्रदाने लेख्यासन्निधाने चोत्तमर्णस्वलिखितं दद्यात् । २६ । धनग्राहिणि प्रेते प्रव्रजिते द्विदशसमाः प्रवसिते वा तत्पुत्रपौत्रैर्धनं देयम् ।२७ ।

That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anythingwhen [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the creditors goes to the king and proves the loan, the debtor shall pay one twentieth part [ot the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath. (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a written document is entered, it shall be torn off. (25) When a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand. (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27)

नातः परमनीप्सुभिः । २८ । सपुत्रस्य वापुत्रस्य वा ऋक्थग्राही ऋणं दद्यात् । २९ । निर्द्धनस्य स्त्रीग्राही । ३० । न स्त्री पतिपुत्रकृतम् । ३१ । न स्वीकृतं पतिपुत्रौ । ३२ । न पिता पुत्रकृतम् । ३३ । अविभक्तैः कृतमृणं यस्तिष्ठेत्स दद्यात् । ३४ । पैतृकमृणमविभक्तानां भ्रातृणाञ्च । ३५ । विभक्तांश्च दारानुरूपमंशम् । ३६ । गोपशौण्डि-कशैलुषरजकव्याधस्त्रीणां पतिर्द्द-द्यात् । ३७ । वाक्प्रतिपन्नं कुटुम्बिना देयम् । ३८ । कस्यचित् कुटुम्बार्थे कृतञ्च । ३९ ।

Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not) pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contract by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family. (34) [One shall pay] the paternal debt [from the property] of ones brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family should be paid by any member. (39)

See Yājnawalkya, Chapter II, Sloka 54.

यो गृहीत्वा ऋणं सर्वं श्वो दास्यामीति सामकम् ।
न दद्याल्लोभतः पश्चात्तथा वृद्धिमवाप्नुयात् ॥ ४० ॥

The husband or sons shall not pay a debt contract by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.*, the capital only] tomorrow," one does not repay it out avarice, [the creditor] shall get the interest. (40)

दर्शने प्रत्यये दाने प्रातिभाष्यं विधीयते ।
आद्यौ तु वितथे दाप्यावितरस्य सुता अपि ॥ ४१ ॥

Surety is sanctioned in *Darśana* (presentation,) *pratyaya* (creating confidence) and *Dāna* (giving.) Ther first two sureties, if their statements prove false, must be compelled to repay the

money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41)

बहवश्चेत् प्रतिभुवो दद्युस्तेऽथ यथाकृतम् ।
अर्थेऽविशेषिते त्वेषु धनिकच्छन्दतः क्रिया ॥ ४२ ॥

If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42)

यमर्थं तभूर्द्दद्याद्धनिकेनोपपीड़ितः ।
ऋणिकस्तं तभुवे द्विगुणं दातुमर्हति ॥ ४३ ॥

A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

इति वैष्णवे धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII

सलेख साक्षि वर्णनम्

अथ लेख्यं त्रिविधम्। १। राजसाक्षिकं ससाक्षिकगसाक्षिकञ्च। २। राजाधिकरणे तन्नियुक्त-कायस्थकृतं तदध्यक्ष-करचिह्नितं राजसाक्षिकम्। ३। यत्र क्वचन येन केनचिल्लिखितं साक्षिभिः स्वहस्तचिह्नितं साक्षिकम्। ४। स्वहस्तलिखितमसाक्षिकम। ५। तद्बलात्कारितमप्रमाणम्। ६। उपधिकृताश्च सर्व एव। ७। दूषितकर्मदुष्टसाक्ष्यङ्कितं तत् ससाक्षिकमपि। ८। तादृग्विधेन लिखितञ्च। ९। स्त्रीवालास्वतन्त्रमत्तोन्मत्तभीतताडितकृतञ्च। १०।

NOW there are three classes of written documents. (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2) A *Rājasākṣika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) [A document] written in ones own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid]. (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent of another, by an insane person, or by one terrorized or beaten. (10)

देशाचाराविरुद्धं व्यक्ताधिकृतलक्षणमुलप्तक्रमाक्षरं प्रमाणम् ॥ ११ ॥

[A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11)

वर्णैश्च तत्कृतैश्चिह्नैः पत्रैरेव च युक्तिभिः ।
सन्दिग्धं साधयेल्लेख्यं तद्युक्तिप्रतिरूपितैः ॥ १२ ॥

A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12)

यत्रार्थी धनिको वापि साक्षी वा लेखकोऽपि वा ।
म्रियते तत्र तल्लेख्यं तत् स्वहस्तैः प्रसाधयेत् ॥ १३ ॥

In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand writing or mark. (13)

इति वैष्णवे धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

CHAPTER VIII

वर्जितसाक्षिल वर्णनम्

अथासाक्षिण: । १ । न राजश्रोत्रियप्रव्रजितकितवतस्करपराधीनस्त्रीबाल-साहसिकातिवृद्धमत्तोन्मत्ताभिशस्तपतितक्षुत्तृष्णार्त्तव्यसनिरागान्धा: । २ । रिपुमित्रार्थसम्बन्धिविकर्मदृष्टदोषसहायाश्च । ३ । अनिर्दिष्टस्तु साक्षित्वे यश्चोपेत्य ब्रूयात् । ४ । एकश्चासाक्षी । ५ । स्तेयसाहसवाग्दण्डपारुष्य-संग्रहणेषु साक्षिणो न परीक्ष्यस्या: । ६ । अथ साक्षिण: । ७ । कुलजा वृत्तवित्तसम्पन्ना यज्वानस्तपस्विन: पुत्रिणो धर्मज्ञा अधीयाना: सत्यवन्त-स्त्रैविद्यवृद्धाश्च । ८ ।

NOW about those, who [can not be cited as witnesses.] (1) The king, a Śrotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined. (6) Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those

i.e., no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

अभिहितगुणसम्पन्न उभयानुमत एकोऽपि। ९। द्वयोर्विवदमानयोर्यस्य पूर्ववादस्तस्य साक्षिणः प्रष्टव्याः।१०। आधय्य कार्य्यवशाद्यत्र पूर्वपक्षस्य भवेत् तत्र प्रतिवादिनोऽपि। ११। उद्दिष्टसाक्षिणि मृते देशान्तरगते वा तदभिहितज्ञातारः प्रमाणम्। १२। समक्ष्यदर्शनात् साक्षी श्रवणाद्वा॥ १३॥ साक्षिणश्च सत्येन पूर्यन्ते। १४। वर्निनां यत्र वधस्तत्रानृत्येन। १५। तत्पावनाय कुष्माण्डीभिर्द्विजोऽग्निं जुहुयात्। १६। शूद्र एकाह्निकं गोदशकस्य ग्रासं दद्यात्। १७। स्वभावविकृतौ मुखवर्णविनाशेऽसम्बन्धप्रलापे च कूटसाक्षिणं विद्यात्। १८। साक्षिणश्चाहूयादित्यादये कृतशपथान् पृच्छेत्। १९। ब्रूहीति ब्राह्मणं पृच्छेत्। २०।

who celebrate sacrifices, who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiffs party be weak those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen are purified by truth. (14) In a case which involves the death of a Brahmacārin [he is purified] by untruth. (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kuṣmāṇḍa Mantras*. (16) By fasting for a day a Śūdra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath [the Judge] shall question [them.] (19) [He shall] accost a *Brāhmaṇa* [saying] "say." (20)

The purport of the śloka is:—In a case where by speaking truth a *Brahmacārin* is killed, a witness may speak untruth.

सत्यं ब्रूहीति राजन्यम् । २१ । गोबीजकांचनैर्वैश्यम् । २२ । सर्वमहापातकैस्तु शूद्रम् । २३ । साक्षिणश्च श्रावयेत् । २४ । ये महापातकिनो लोका ये चोपपातकिनस्ते कूटसाक्षिणामपि । २५ । जननमरणान्तरे कृतसुकृतहानिश्च । २६ । सत्येनादित्यस्तपति । २७ । सत्येन भाति चन्द्रमाः । २८ । सत्येन वाति पवनः । २९ । सत्येन भूर्द्धारयति । ३० । सत्येनापस्तिष्ठन्ति । ३१ । सत्येनाग्नितिष्ठति । ३२ । खञ्च सत्येन । ३३ । सत्येन देवाः ३४ । सत्येन यज्ञाः । ३५ ।

अश्वमेधसहस्त्रञ्च सत्यञ्च तुलया धृतम् ।
अश्वमेधसहस्राद्धि सत्यमेव विशेष्यते ॥ ३६ ॥

जानन्तोऽपि हि ये साक्ष्ये तूष्णीम्भूता उपासते ।
ते कूटसाक्षिणां पापैस्तुल्या दण्डेन वाप्यथ ।
एवं हि साक्षिणं पृच्छेद्वर्णानुक्रमतो नृपः ॥ ३७ ॥

[He shall ask] a Kṣatriya [saying,] "Tell the truth." (21) [He shall ask] a *Vaiśya* [to swear by] cow, seeds and gold. (22) [and ask] a Śūdra [to swear by] heinous crimes. (23) The regions, which are for the *Mahāpātakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35) A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36) Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37)

i.e., Cow, seed, and gold will yield nothing for him, if he speaks falshood. This is an oath intended to terrorize a *Vaiśya*.
The Judge shall put the threat before a Śūdra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

यस्योचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत्।
अन्यथावादिनो यस्य ध्रुवस्तस्य पराजयः ॥ ३८ ॥

He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38)

बहुत्वं प्रतिगृह्णीयात् साक्षिद्वैधे नराधिपः।
समेषु च गुणोत्कृष्टान् गुणिद्वैधे द्विजोत्तमान् ॥ ३९ ॥

If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments and of the foremost of the twice-born ones if they are equally accomplished. (39)

यस्मिन् यस्मिन् विवादे तु कूटसाक्ष्यनृतं वदेत्।
तत्तत् कार्य्यं निवर्त्तेत कृतं चाप्यकृतं भवेत् ॥ ४० ॥

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

इति वैष्णवे धर्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX

समयक्रिया वर्णनम्

अथ समयक्रिया। राजद्रोहसाहसेषु यथाकामम्। निक्षेपस्तेयेष्वर्थप्रमाणम्। सर्वेष्वेवार्थजातेषु मूल्यं कनकं कल्पयेत्। तत्र कृष्णलोने शूद्रं दूर्वाकरं शापयेत्। द्विकृष्णलोने तिलकरम्। त्रिकृष्णलोने रजतकरम्। चतु:कृष्णलोने सुवर्णकरम्। पञ्चकृष्णलोने सीतोद्धृतमहीकरम्। सुवर्णार्द्धोने कोशो देय: शूद्रस्य। तत: परं यथार्हं धटाग्न्युदकविषाणामन्यतमम्। द्विगुणेऽर्थे यथाभिहिता समयक्रिया वैश्यस्य। त्रिगुणे राजन्यस्य। कोशवर्ज्जं चतुर्गुणे ब्राह्मणस्य। न ब्राह्मणस्य कोशं दद्यात्। अन्यत्रगामिकालसमयनिबन्धनक्रियात:। कोशस्थाने ब्राह्मणं सीतोद्धृतमहीकरमेव। प्राग्दृष्टदोषं स्वल्पेऽप्यर्थे दिव्यानामन्यतममेव कारयेत्। सत्सु विदितं सच्चरित्रं न महत्यर्थेऽपि। अभियोक्ता वर्त्तयेच्छीर्षम्। अभियुक्तश्च दिव्यं कुर्य्यात्। राजद्रोहसाहसेषु विनापि शीर्षवर्त्तनात्। स्त्रीब्राह्मणविकलासमर्थरोगिणां तुला देया। सा च न वाति वायौ। न कुष्ठ्यसमर्थलोहकाराणामग्निर्देय:। शरद्ग्रीष्मयोश्च। न कुष्ठिपैत्तिकब्राह्मणानां विषं देयम्। प्रावृषि च। न श्लेष्मव्याध्यर्दितानां भीरूणां श्वासकासिनामम्बुजीविनाञ्चोदकम्। हेमन्तशिशिरयोश्च। न नास्तिकेभ्य कोशो देय:। देशे व्याधिमरकोपसृष्टे च॥ १-३२॥

NOW about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2) In cases of mortgage and theft [the both] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Kṛṣṇala*, a *Śūdra* shall be made to take oath with a *Dūrvā* in his hand; (5) if it is less than two *Kṛṣṇalas*, with sesame in his hands; (6) if less than three *Kṛṣṇalas*, with silver in his hand; (7) if less than

four *Kṛṣṇalas,* with gold in his hands. (8) if less than five *Kṛṣṇalas,* with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a Śūdra shall be given a *Kośa* (ordeal). (10) If it is more than that, *Tulā* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a *Vaiśya* shall be made to take an oath. (12) If it is three-fold a Kṣatriya [shall be made to talk an oath]. (13) If it is four fold a *Brāhmaṇa* shall be made to go through a *Kośa* (ordeal). (14) [None] shall give *Brāhmaṇa* a *Kośa* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a *Brāhmaṇa* shall be made to go through an ordeal. (16) In the place of an ordeal a *Brāhmaṇa* [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths.] (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even he undertakes to be punished in case of the charge not being proved. (22) *Tulā* or the ordeal of weight shall be administered to women, *Brāhmaṇas,* to those of defective limbs and to weak and diseased persons. (23) That *Tulā* shall not take place when the wind blows. (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a *Brāhmaṇa.* (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afficted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during *Hemanta* and Śiśira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32)

सचैलं स्नातमाहूय सूर्य्योदय उपोषितम् ।
कारयेत् सर्वदिव्यानि देवब्राह्मणसन्निधौ ॥ ३३ ॥

[The judge] shall summon the defendant at sun-rise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and *Brāhmaṇas*. (33)

इति वैष्णवे धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

CHAPTER X

घट (तुला) धर्म वर्णनम्

अथ घटः। चतुर्हस्तोच्छ्रितो द्विहस्तायतः। तत्र सारवृक्षोद्भवा पञ्चहस्तायतोभ्रयतः शिक्या तुला। ताञ्च सुवर्णकारकांस्यकाराणामन्यतमो बिभृयात्। तत्र चैकस्मिन् शिक्ये पुरुषमारोपयेद्द्वितीये प्रतिमानं शिलादि। प्रतिमानपुरुषौ समधुतौ सुचिह्नितौ कृत्वा पुरुषमवातरयेत्। धटञ्च समयेन गृह्णीयात्। तुलाधारञ्च। १-८।

NOW about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of gold-smiths or braziers should make it equal on both sides. (4) [The shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

ब्रह्मघ्नां ये स्मृता लोका ये लोकाः कूटसाक्षिणाम्।
तुलाधारस्य ते लोकास्तुलां धारयतो मृषा॥ ९॥

The places, which are ordained in the Smṛti for the murderers of *Brāhmaṇas*, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

धर्मपर्यायवचनैर्धट इत्यभिधीयसे।
त्वमेव धट जानीषे न विदुर्यानि मानुषाः॥ १०॥

Thou, O balance, art called *Dharma* (justice or equity). Thou, O *Dhāta* (ordainer), knowest what mortals do not comprehend. (10)

व्यवहाराभिशस्तोऽयं मानुषस्तुल्यते त्वयि ।
तदेनं संशयादस्माद्धर्म्मतस्त्रातुमर्हसि ॥ ११ ॥

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

ततस्त्वारोपयेच्छिक्ये । भूय एवाथ तं ननम् ।
तुलितो यदि वद्र्धेत ततः स धर्म्मतः शुचिः ॥ १२ ॥

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

शिक्यच्छेदाक्षभङ्गेषु भूयस्त्वारोपयेन्नरम् ।
एवं निःसंशयं ज्ञानं यतो भवति निर्णयः ॥ १३ ॥

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

इति वैष्णवे धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

CHAPTER XI

अग्नि परीक्षा वर्णनम्

अथाग्निः। षोडशाङ्गुलं तावदन्तरं मण्डलसप्तकं कुर्य्यात्। ततः प्राङ्मुखस्य प्रसारितभुजद्वयस्य सप्ताश्वत्थपत्राणि करयोर्दद्यात्। तानि च करद्वयसहितानि सूत्रेण वेष्टयेत्। ततस्तत्राग्निवर्णं लोहपिण्डं पञ्चाशत्पलिकं समन्यसेत्। यमादाय नातिद्रुतं नातिविलम्बितं मण्डलेषु कुर्वन् व्रजेत्। तत सप्तमं मण्डलमतीत्य भूमौ लौहपिण्डं जह्यात्॥ १-७॥

NOW about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

यो हस्तयोः क्वचिद्दग्धस्तमशुद्धं विनिर्दिशेत्।
न दग्धः सर्वथा यस्तु स विशुद्धो भवेन्नरः॥ ८॥

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

भयाद्वा पातयेद्यस्तु दग्धो वा न विभाव्यते ।
पुनस्तं हारयेल्लोहं समयस्याविशोधनात् ॥ ९ ॥

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

करौ विमृदितव्रीहेस्तस्यादावेव लक्षयेत् ।
अभिमन्त्र्यास्यकरयोर्लोहपिण्डं ततो न्यसेत् ॥ १० ॥

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any milk]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

त्वमग्ने सर्वभूतानामन्तश्चरसि साक्षिवत् ।
त्वमेवाग्ने विजानीयेन विदुर्यानि मानवाः ॥ ११ ॥

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

व्यवहाराभिशस्तोऽयं मानुषः शुद्धिमिच्छति ।
तदेव संशयादस्माद्धर्मतस्त्रातुमर्हसि ॥ १२ ॥

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

इति वैष्णवे धर्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

CHAPTER XII

उदकपरीक्षा वर्णनम्

अथोदकम्। पङ्कशैवालदुष्टग्राहमत्स्यजलौकादिवर्ज्जितेऽम्भसि। तत्रानाभिमग्नस्यारागद्वेषिणः पुरुषस्यान्यस्य जानुनी गृहीत्वाभि- मन्त्रितमम्भः प्रविशेत्। तत्समकालञ्च नातिक्रूरमृदुना धनुषा पुरुषोऽपरः शरक्षेपं कुर्य्यात्। तञ्चापरः पुरुषो जवेन शरमानयेत्॥ १-५ ॥

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantras,* he shall enter it, which will be nevel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive from a bow, which must be neither too strong nor too week. (4) Another man shall fetch it speedily. (5)

तन्मध्ये यो न दृश्येत स शुद्धः परिकीर्त्तितः।
अन्यथा त्वविशुद्धः स्यादेकाङ्गस्यापि दर्शने ॥ ६ ॥

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

त्वमम्भः सर्वभूतानामन्तश्चरसि साक्षिवत्।
त्वमेवाम्भो विजानीषे न विदुर्यानि मानुषाः ॥ ७ ॥

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

व्यवहाराभिशस्तोऽयं मानुषोस्त्वयि मज्जति ।
तदेनं संशयादस्माद्धर्म्मतस्त्रातुमर्हसि ॥ ८ ॥

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

इति वैष्णवे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

CHAPTER XIII
विष परीक्षा वर्णनम्

अथ विषम्। विषाण्यदेयानि सर्वाणि। ऋते हिमाचलोद्भवाच्छा-
ङ्गार्त्। तस्य च यवसप्तकं घृतप्लुतमभिशस्ताय दद्यात्॥ १-४॥

Now about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Śṛnga plants, which grow on the Himālayas. (3) Of this [the judge] shall give grains, mixed with clarified butter, to the accused. (4)

विषं वेगक्रमापेतं सुखेन यदि जीर्य्यते।
विशुद्धं तमति ज्ञात्वा दिवसान्ते विसर्जयेत्॥ ५॥

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

विषत्वाद्विषमत्वाच्च क्रूरं त्वं सर्वदेहिनाम्।
त्वमेव विष जानीषे न विदुर्य्यानि मानुषाः॥ ६॥

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

व्यवहाराभिशस्तोऽयं मानुषः शुद्धिमिच्छति ।
तदेनं संशयादस्माद्धर्म्मतस्त्रातुमर्हसि ॥ ७ ॥

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

इति वैष्णवे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

CHAPTER XIV

कोश प्रकरण वर्णनम्

अथ कोशः । उग्रान् देवान् समभ्यच्चर्य तत्स्नानोदकात् प्रसृतित्रयं पिबेत् । इदं मया न कृतमिति व्याहरन् देवताभिमुखः ॥ १-३ ॥

Now about [the ordeal] by *Kośa* (sacred libation). (1) Having invoked the dreadful deities, [one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3)

यस्य पश्येद्दिद्वसप्ताहात्रिसप्ताहादथापि वा ।
रोगोऽग्निर्ज्ञातिमरणं राजातङ्कमथापि वा ॥ ४ ॥
तमशुद्धं विजानीयात् तथा शुद्धं विपर्य्यये ।
दिव्ये च शुद्धं पुरुषं सत्कुर्य्याद्धार्म्मिको नृपः ॥ ५ ॥

Know him to be guilty to whom any calamity[1] happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilty by an ordeal. (4—5)

Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

इति वैष्णवे धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः ॥ १४ ॥

CHAPTER XV

द्वादशपुत्र वर्णनम्

अथ द्वादश पुत्रा भवन्ति। स्वे क्षेत्रे संस्कृतायामुत्पादितः स्वयमौरसः प्रथमः। नियुक्तायां सपिण्डेनोत्तमवर्णेन वोत्पादितः क्षेत्रजो द्वितीयः। पुत्रिकापुत्रस्तृतीयः यस्तस्याः पुत्रः स मे पुत्रो भवेदिति या पित्रा दत्ता सा पुत्रिका। पुत्रिकाविधिना प्रतिवादितापि भ्रातृविहीना पुत्रिकैव। पौनर्भवश्चतुर्थः। अक्षता भूयःसंस्कृता पुनर्भूः। भूयस्त्वसंस्कृतापि परपूर्वा। कानीनः पञ्चमः। पितृगृहेऽसंस्कृतयैवोत्पादितः। स च पाणिग्राहस्य। गृहे च गूढोत्पन्नः षष्ठः। यस्य तल्पजस्तस्यासौ। सहोढः सप्तमः। गर्भिणी या संस्क्रियते तस्याः पुत्रः। स च पाणिग्राहस्य। दत्तकश्चाष्टमः। स च मातापितृभ्यां यस्य दत्तः। क्रीतश्च नवमः। स च येन क्रीतः। स्वयमुपगतो दशमः। स च यस्यौपगतः। अपविद्धस्त्वेकादशः। पित्र्या मात्रा च परित्यक्तः। स च येन गृहीतः। यत्र क्वचनोत्पदितश्च द्वादशः। एतेषां पूर्वः श्रेयान्। स एव दायहारः। स चान्यान् विभृयात्। अनूढानां स्ववित्तानुरूपेण संस्कारं कुर्य्यात्। पतितक्लीवाचिकित्स्यरोगविकलास्त्वभागहारिणः। ऋक्थग्राहिभिस्ते भर्त्तव्याः। तेषाञ्चौरसाः पुत्रा भागहारिणः। न तु पतितस्य पतनीये कर्मणि कृते त्वनन्तरोत्पन्नाः। प्रतिलोमासु स्त्रीषु चोत्पन्नाश्चाभागिनः। तत्पुत्राः पैतामहेऽप्यर्थे। अंशग्राहिभिस्ते भरणीयाः। यश्चार्थहरः स पिण्डदायो। एकोढानर्थामप्येकस्याः पुत्रः सर्वासां पुत्र एव। भ्रातृणामेकजातानांच। पुत्रः पितृवित्तालाभेऽपि पिण्डं दद्यात्॥ १-४२॥

Now there are twelve kinds of sons. (1) The first is the son of the body, i.e., he who is begotten (by the husband) himself on his lawfully married wife. (2) The second is the son of the soil (wife) i.e., one begotten on her by an appointed

kinsman, allied by funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called punarbhū, (twice-married). (8) She too is also called punarbhū, who, though not legally married more than once, has lived with another [before her married]. (9) The Kānīna or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards]. (12) The son who is born secretly in the house is the sixth. (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth. (20) [He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh.. (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried (sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property. (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents where outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to supported by those, who inherit

the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.[1] (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations. (42)

We have followed the Text *Votpāditaḥ* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpāditaḥ*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Ṛṣi ancestors as he; on failure of him by a member of the higher caste *i.e.* a *Brāhmaṇa*."

He must offer funeral oblations to all of them.

पुन्नाम्नो नरकाद्यस्मात् पितरं त्रायते सुतः ।
तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥ ४३ ॥

Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by *Svayambhū* himself. (43)

ऋणमस्मिन् सन्नयति अमृतत्वञ्च गच्छति ।
पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम् ॥ ४४ ॥

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

पुत्रेण लोकान् जयति पौत्रेणनेन्त्यमश्नुते ।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति पिष्टपम् ॥ ४५ ॥

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

पौत्रदौहित्रयोर्लोके विशेषो नोपपद्यते ।
दौहित्रोऽपि ह्यपुत्रं तं सन्तारयति पौत्रवत् ॥ ४६ ॥

No distinction is made in this world between the son of daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

इति वैष्णवे धर्मशास्त्रे पञ्चदशाध्यायः ॥ १५ ॥

CHAPTER XVI

जातिवशात्पुत्र भेद वर्णनम्

समानवर्णासु पुत्राः सवर्णा भवन्ति। अनुलोमासु मातृवर्णाः। प्रतिलोमास्वार्य्यविगर्हिताः। तत्र वैश्यापुत्रः शूद्रेणायोगवः। पुक्कसमागधौ क्षत्रियापुत्रौ वैश्यशूद्राभ्यां चाण्डालवैदेहकसूताश्च ब्राह्मणीपुत्राः शूद्रविट्क्षत्रियैः। सङ्करसङ्कराश्चासङ्ख्येयाः। रङ्गावतरणमायोगवानाम्। व्याधता पुक्कसानाम्। स्तुतिक्रिया मागधानाम्। बध्यघातित्वं चाण्डालानाम्। स्त्रीरक्षा तज्जीवनञ्च वैदेहकानाम्। अश्वसारथ्यं सूतानाम्। चाण्डालानां वहिर्ग्रामनिवसनं मृतचेलधारणमिति विशेषः। सर्वेषाञ्च समानजातिभिर्व्यवहारः। स्वपितृवित्तानुहरणञ्च ॥ १-१६ ॥

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a *Śūdra* by a *Vaiśya* woman is named Āyogava. (4) Pukkasa and *Māgadha* are sons of a *Vaiśya* and *Śūdra* respectively by a *Kṣaitrya* woman. (5) The *Caṇḍāla, Vaidehaka* and *Sūta* are the sons of a *Sūdra, Vaiśya* and *Kṣatriya* respectively by a *Brāhmaṇa* woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) [Hunting is the means of support in] the case of Pukkasas. (9) Eulogy is that of the *Māgadhas*. (10) The excution of criminals is that of the *Caṇḍālas*. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The *Caṇḍālas* must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from

other castes]. (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

सङ्करे जातयस्त्वेताः पितृमातृप्रदर्शिताः ।
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ॥ १७ ॥

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः ।
स्त्रीबालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम् ॥ १८ ॥

To relinquish life, without any consideration for reward, in order to save a *Brāmaṇa* or a cow, or for the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

इति वैष्णवे धर्मशास्त्रे षोडशोऽध्यायः ॥ १६ ॥

CHAPTER XVII

पुत्रभावे सम्पत्ति विभाग (ग्राह्य) वर्णनम्

पिता चेत् पुत्रान् विभजेत् तस्य स्वेच्छा स्वयमुपात्तेऽर्थे। पैतामहे त्वर्थे पितृपुत्रयोस्तुल्यं स्वामित्वम्। पितृविभक्ता विभागान्तरोत्पन्नस्य भागं दद्यः। अपुत्रधनं पत्न्यभिगामि। तदभावे दुहितागामि। तदभावे पितृगामि। तदभावे मातृगामि। तदभावे भ्रातृगामि। तदभावे भ्रातृपुत्रगामि। तदभावे बन्धुगामि। तदभावे सकुल्यगामि। तदभावे सहध्यायिगामि। तदभावे ब्राह्मणधनवर्ज्जं राजगामि। ब्रह्मणार्थो ब्राह्मणानाम्। वानप्रस्थोधनमाचार्य्यो गृहणीयात्। शिष्यो वा ॥ १-१६ ॥

IF a father makes a partion with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grand-father the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her his daughter (5) On failure of her to his father. (6) On failure of him to his mother. (7) On failure of her to his brother. (8) On failure of him to his brother's son. (9) On failure of him to *Bandhus* (10) On failure of them to *Sakulyas* (11) On failure of them to a fellow-student. (12) Failuring his it goes to the king with the exception of a *Brāhmaṇās* which goes to other *Brāhmaṇas*. (13—14) The preceptor shall take the property of a hermit [deceased]. (15) Or his pupil [may take it]. (16)

Relations allied by funeral oblations. The commentator says the property goes first to the *Sapiṇḍas* of the father's side. Distant Kinsmen beginning with the fifth in descent and ascent.

संसृष्टिनस्तु ससृष्टी सोदरस्य तु सोदरः ।
दद्यापहरेच्चांशं जातस्य च मृतस्य च ॥ १७ ॥

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17)

पितृमातृसुतभ्रातृ-दत्तमध्यग्न्युपातम् ।
आधिवेदनिकं बंधुदत्तं शुक्लमन्वाधेयकमिति स्त्रीधनम् ॥ १८ ॥

What has been presented to her, on her husband's marriage with another woman, what has been given to her by her kindred, as well as her fee or gratuity, or what has been given to her after marriage are called woman's property (Strīdhana). (18)

The text has *Śulka*. *Śulka*, "fee" means the value of a property made over to her by her husband or the fee paid the bride groom.

ब्राह्मादिषु चतुर्षु विवाहेष्वप्रजायामतीतायां तद्भर्तुः । शेषेषु च पिता हरेत् । सर्वेष्वेव प्रसूतायां तद्धनं तद्दुहितृगामि ॥ १९-२१ ॥

If a woman, married according to the four rites beginning with *Brāhma*, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21)

पतौ जीवति यः स्त्रीभिरलङ्कारो धृतो भवेत् ।
न तं भजेरन् दायादा भजमानाः पतन्ति ते ॥ २२ ॥

The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22)

अनेकपितृकाणाञ्च पितृतो भागकल्पना ।
यस्य यत् पितृकं रिक्थं स तद्गृह्णीत नेतरः ॥ २३ ॥

Shareholders, descended from different fathers, shall adjust their shares according to their father's. Each shall take the share due to his father and no other. (23)

इति वैष्णवे धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

CHAPTER XVIII

ब्राह्मणस्य चातुवर्णेषु जातपुत्राणादायविभाग वर्णनम्

ब्राह्मणस्य चतुर्षु वर्णेषु चेत् पुत्रा भवेयुस्ते पैतृकमृक्थं दशधा विभजेयुः। तत्र ब्राह्मणीपुत्रश्चतुरोऽशानादद्यात्। क्षत्रियापुत्रस्त्रीन्। द्वावंशौवैश्यापुत्रः। शूद्रापुत्रस्त्वेकम्। अथ चेच्छूद्रापुत्रवर्ज्जं ब्राह्मणस्य पुत्रत्रयं भवेत् तदा तद्धनं नवधा विभजेयुः। वर्णानुक्रमेण चतुस्त्रिद्विभागीकृतानंशानादद्युः। वैश्यवर्ज्जमष्टधाकृतं चतुरस्त्रीनेकञ्चादद्युः। क्षत्रियवर्ज्जं सप्तधाकृतं चतुरो-द्वावेकाञ्च। ब्राह्मणवर्ज्जं षडधाकृतं त्रीन् द्वावेकञ्च। क्षत्रियस्य क्षत्रियावैश्याशूद्रा पुत्रेष्वमेव विभागः। अथ ब्राह्मणस्य ब्राह्मणक्षत्रियौ पुत्रौ स्यातां तदा सप्तधा-कृताद्धनाद्ब्राह्मणश्चतुरोऽशानादद्यात्। त्रीन् राजन्यः। अथ ब्राह्मणस्य ब्राह्मणवैश्यौ तदा षडधाविभक्तस्य चतुरोऽशान् ब्राह्मण आदद्यात्। द्वावंशौ वैश्यः। अथ ब्राह्मणस्य ब्राह्मणशूद्रौ पुत्रौ स्यातां तद्धनं पञ्चधा विभजेयाताम्। चतुरोऽशान् ब्राह्मणस्त्वादद्यात्। एकं शूद्रः। अथ ब्राह्मणस्य क्षत्रियस्य वा क्षत्रियवैश्यौ स्यातां तदा तद्धनं पञ्चधा विभजेयाताम्। त्रीनंशान् क्षत्रियस्त्वादद्यात्। द्वावंशौ वैश्यः। अथ ब्राह्मणस्य क्षत्रियस्य वा क्षत्रियोशूद्रौ पुत्रौ स्यातां तदा तद्धनं चतुर्द्धा विभजेयाताम्। त्रीनंशान् क्षत्रियस्त्वादद्यात्। एकं शूद्रः। अथ ब्राह्मणस्य क्षत्रियस्य वैश्यस्य वा वैश्यशूद्रौ पुत्रौ स्यातां तदा तद्धनं त्रिधा विभजेयाताम्। द्वावंशौ वैश्यस्त्वादद्यात्। एकं शूद्रः। अथैकपुत्रा ब्राह्मणस्य ब्राह्मणक्षत्रियवैश्याः सर्वहराः। क्षत्रियस्य राजन्यवैश्यौ। वैशस्य वैश्यः। शूद्रः शूद्रस्य। द्विजातीनां शूद्रस्त्वेकः पुत्रोऽर्द्धहरः। अपुत्रऋक्थस्य या गतिः सात्रार्द्धस्य द्वितीयस्य। मातरः पुत्रभागानुसारेण भागहारिण्यः। अनूढाश्च दुहितरः। समवर्णाः पुत्राः समानंशानदद्युः। ज्येष्ठाय श्रेष्ठमुद्धारं दद्यु। यदि द्वौ ब्राह्मणीपुत्रौ स्यातामेकः शूद्रापुत्रस्तदा नवधाविभक्तस्यार्थस्य ब्राह्मणीपुत्रावष्टौ भागानादद्यातामेकं शूद्रापुत्रः। अथ शूद्रापुत्रावुभौ स्यातामेको

ब्राह्मणीपुत्रदा षड्धाविभक्तस्यार्थस्य चतुरोंऽशान् ब्राह्मणस्त्वादद्याद्द्वा-
वंशौ शूद्रापुत्रौ । अनेन क्रमेणान्यत्राप्यंशकल्पना भवति ॥ १-४० ॥

If a *Brāhmaṇa* has sons begotten on wives of the four castes, they shall divide the ancestral property into tenparts. (1) Of these, the son of the *Brāhmaṇa* wife shall take four; (2) the son of the *Kṣatriya* wife, three; (3) the son of the *Vaiśya* wife, two; (4) and the son of the *Śūdra* wife, one. (5) Again if there be three sons of a *Brāhmana*, but no son by a *Śūdra* (wife), they shall divide the property into nine parts. (6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no *Vaiśya* among them, they shall divide the property into eight, parts and take four, three and one part respectively. (8) If there is no [son by the] *Kṣatriya* [wife] they shall divide the property into seven parts and take four, two and one part respectively. (9) If there is no *Brāhmaṇa* [son] they shall divide in into six parts, and take three parts, two parts and one part respectively. (10) The same division [shall take place], it there are sons of a *Kṣatriya* by a *Kṣatriya*, a *Vaiśya* and a *Śūdra* wife. (11) Again if there be a *Brāhmaṇa* and a *Kṣatriya* son of *Brāhmaṇa*, they shall divide the property into seven parts. Of these the *Brāhmaṇa* son shall take four. (12) The *Kṣatriya* son [shall take] three. (13) And if there be a *Brāhmaṇa* and a *Vaiśya* son of a *Brāhmaṇa*, they shall divide the property into six parts; and of these the *Brāhmaṇa* shall take four. (14) The *Vaiśya* [shall take] two. (15) And if there be a *Brāhmaṇa* and a *Śūdra* son of a *Brāhmaṇa*, they shall divide the property into five parts. (16) Of these the *Brāhmaṇa* shall take four parts. (17) The *Śūdra* [shall take] one. (18) If there be two sons of a *Brāhmaṇa* or a *Kṣatriya*, and the one be of the *Kṣatriya* and the other of the *Vaiśya* caste, they shall divide the property into five parts. (19) The *Kṣatriya* shall take three. (20) The *Vaiśya* [shall take two.] (21) If there be two sons of *Brāhmaṇa* or a *Kṣatriya*, and if one be a *Kṣatriya* and the other a *Śūdra* by caste, they shall divide the property into four parts. (22) Of these the *Kṣatriya* shall take three. (23) The *Śūdra* [shall take] one. (24) Again if there be two sons of *Brāhmaṇa*, *Kṣatriya*, or *Vaiśya* and the one be a *Vaiśya* and the

other a *Śūdra* by caste they shall divide the property into three parts. (25) Of these the *Vaiśya* shall take two parts. (26) The *Śūdra* [shall take] one. (27) If a *Brāhmaṇa* has only one son, provided if he be a *Brāhmaṇa, Kṣatriya* or *Vāiśya,* he shall inherit the entire property. (28) [The same law holds good] when a *Kṣatriya* has [one only son, who is] either a *Kṣatriya* or a *Vaiśya.* (29) [The same is the law] when a *Vaiśya* has [an only son who is] a *Vaiśya.* (30) A *Śūdra* [son] shall be the sole heir of a] *Śūdra* [father]. (31) A *Śūdra,* who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.,* one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a *Brāhmaṇa* wife and one son by a *Śūdra* wife, the property shall be divided into nine parts; of these the two *Brāhmaṇa* sons shall take eight parts and the *Śūdra* son one part. (38) If there are two sons by a *Śūdra* and one by a *Brāhmaṇa* wife, the property shall be divided into six parts, of these the *Brāhmaṇa* son shall take four parts and the two *Śūdra* sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

विभक्ताः सहजीवन्तो वभजेरन् पुनर्यदि ।
समस्तत्र विभागः स्याज्ज्यैष्ठं तत्र न विद्यते ।। ४१ ।।

If (brothers), who after a previous partition of the property live again as members of a joint family should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

अनुपघ्नन् पितृद्रव्यं श्रमेण यदुपार्ज्जयेत् ।
स्वयमीहितलब्धं तन्नाकामो दातुमर्हति ।। ४२ ।।

What one (*i.e.,* a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brother), if he does not bound to give up if he does not wish it, for it is an acquisition made by himself. (42)

पैतृकन्तु यदा द्रव्यमनवाप्तं यदाप्नुयात्।
न तत् पुत्रैर्भजेत् सार्द्धमकामः स्वयमर्ज्जितम्॥ ४३॥

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

वस्त्रं पत्रमलङ्कारः कृतान्नमुदकं स्त्रियः।
योगक्षेमं प्रकारश्च न विभाज्यश्च पुस्तकम्॥ ४४॥

Raiment, written documents, ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained), pasture-ground[3] and a book are not divisible. (44)

The text has a *Patre,* Jolly has translated it vehicle.
The text has *Yogakṣema* which Jolly has translated as "property destined for pious uses or sacrifices."
The text is *Prākara*—The commentator Nanda explains it as "a path leading to or from a house."

इति वैष्णवे धर्मशास्त्रेऽष्टादशोऽध्यायः॥ १८॥

CHAPTER XIX

शवस्पर्शी (दाह संस्कारार्थ) पुत्र वर्णनम्

मृतं द्विजं न शूद्रेण निर्हारयेत् । न शूद्रं द्विजेन । पितरं मातरञ्च पुत्रा निर्हरेयुः । न द्विजं पितरमपि शूद्राः । ब्राह्मणमनाथं ये ब्राह्मणा निर्हरन्ति ते स्वर्गलोकभाजः । निर्हृत्य च बान्धवं प्रेतं सत्कृत्या प्रदक्षिणेन चितामभिगम्याप्सु सवाससो निमज्जनं कुर्य्युः । प्रेतस्योदकनिर्वपणं कृत्वैकं पिण्डं कुशेषु दद्युः । परिवर्त्तितवाससश्च निम्बपत्राणि विदश्य द्वार्य्यश्मनि पदन्यासं कृत्वा गृहं प्रविशेयुः । अक्षतांश्चाग्नौ क्षिपेयुः । चतुर्थे दिवसेऽस्थिसञ्चयनं कुर्य्युः । तेषाञ्च गङ्गाम्भसि प्रक्षेपः । यावत् सङ्ख्यमस्थि पुरुषस्य गङ्गाम्भसि तिष्ठति तावद्वर्षसहस्राणि स्वर्गलोकमधितिष्ठति । यावदशौचं तावत् प्रेतस्योदकं पिण्डमेकं चदद्युः । क्रीतलब्धाशनाश्च भवेयुः । अमांसाशनाश्च । स्थण्डिलशायिनश्च । पृथक्शायिनश्च । ग्रामान्निष्क्रम्याशौचान्ते कृतश्मश्रुकर्माणस्तिलकल्कैः सर्षपकल्कैर्वा स्नाताः परिवर्त्तितवाससो गृहं प्रविशेयुः । तत्र शान्तिं कृत्वा ब्राह्मणानाञ्च पूजनं कुर्य्युः । देवाः परोक्षदेवाः प्रत्यक्षदेवा ब्राह्मणाः । ब्राह्मणैर्लोका धार्य्यन्ते ॥ १-२१ ॥

ONE shall not allow the dead body of a twice-born person to be carried by a *Śūdra*. (1) Not [that of a] *Śūdra* by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The *Śūdras* [shall never carry the dead of a] twice-born one even if he be their father. (4) The *Brāhmaṇas*, who carry [the dead body of] *Brāhmaṇa* who has no relatives, attain to the celestial region. (5) Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then pluge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of *Kuśa* grass. (7) Then having changed their clothes they must bite Nimba leaves between their teeth, and having stepped upon the stone

placed on the thresh-hold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the *Gaṅgās*. (11) As many bones of a person shall exist in the water of the *Gaṅgās* so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased]. (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the *Brāhmaṇas*. (19) The Devas are invisible deities and the *Brāhmaṇas* are visible deities. (20) The *Brāhmaṇas* uphold the world. (21)

ब्राह्मणानां प्रसादेन दिवि तिष्ठन्ति देवताः।
ब्राह्मणाभिहितं वाक्यं न मिथ्याजायते क्वचित्॥ २२॥

By the favour of the *Brāhmaṇas*, Devatās reside in the Div (celestial region). (22)

यद्ब्राह्मणास्तुष्टतमा वदन्ति तद्देवताः प्रत्यभिनन्दयन्ति।
तुष्टेषु तुष्टाः सततं भवन्ति प्रत्यक्षदेवेषु परोक्षदेवाः॥ २३॥

A word uttered by a Brāhmaṇa never becomes false. (23)

दुखान्वितानां मृतबान्धवानामाश्वासनं कुर्य्युरदीनसत्त्वाः।
वाक्यैस्तु यैर्भूमि तथाभिधार्य्यै वाक्यान्यहं तानि मनोऽभिरामे॥ २४॥

The Devas shall welcome what the *Brāhmaṇas*, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased.

O Earth, liked by mymind, I shall none ricite to thee thee speclhes with which persons, endued witht the sattwa guṇa, shall address the mourners who lament the loss of a relative. (24)

इति वैष्णवे धर्म्मशास्त्रे एकोनविंशोऽध्यायः॥ १९॥

CHAPTER XX

दिनरात्रिकालवर्षादीना वर्णनम्

यदुत्तरायणं तदहर्देवानाम् । दक्षिणायनं रात्रिः । संवत्सरोऽहोरात्रः । तत्त्रिशता मासः । मासा द्वादश वर्षम् । द्वादशवर्षशतानि दिव्यानि कलियुगम् । द्विगुणाणि द्वापरम् । त्रिगुणानि त्रेता । चतुर्गुणानि कृतयुगम् । द्वादशवर्षसहस्राणि दिव्यानि चतुर्युगम् । चतुर्युगाणामेकसप्ततिर्मन्वन्तरम् । चतुर्युगसहस्रञ्च कल्पः । स च पितामहस्याहः । तावती चास्यरात्रिः । एवंविधेनाहोरात्रेण मासवर्षगणनया सर्वस्यैव ब्रह्मणो वर्षशतमायुः । ब्रह्मयुषा च परिच्छिन्नः पौरुषो दिवसः । तस्यान्ते महाकल्पः । तावत्येवास्य निशा । पौरुषाणामहोरात्राणामतीतानां सङ्ख्यैव नास्ति । न च भविष्याणाम् । अनाद्यन्तत्वात् कालस्य ॥ १-२१ ॥

THE northern progress of the Sun is a day of Devas. (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dvāpara. (7) Thrice as many [form] a Tretā. (8) Four times as many form a Kṛta Yuga. (9) Twelve thousand years constitute a *Caturyuga* (a period of four Yugas.) (10) Seventy-one *Caturyuga* make one *Manvantara* (period of a *Manu*). (11) A thousand *Caturyuga* make one *Kalpa*. (12) That is the day of the grand-father (*Brahmā*). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one *Brahman*. (15) A day of *Puruṣa* is equal in duration to the age of one *Brahman*. (16) At its termination *Mahākalpa* [is over]. (17) Of the same duration is the night [following it.] (18) No enumeration is possible of the nights and days of *Puruṣa* that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21)

एवमस्मिन् निरालम्बे काले सततयायिनि।
न तद्भूतं प्रपश्यामि स्थितिर्यस्य भवेद्ध्रुवा॥ २२॥

Thus in this *Kāla* (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

गङ्गायाः शिकता धारास्तथा वर्षति वासवे।
शक्या गणयितुं लोके न व्यतीताः पितामहाः॥ २३॥

The sands in the Gaṅgās and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmā) who have passed away in this world. (23)

चतुर्द्दश विनश्यन्ति कल्पे कल्पे सुरेश्वराः।
सर्वलोकप्रधानाश्च मनवश्च चतुर्द्दश॥ २४॥

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

बहूनीन्द्रसहस्राणि दैत्येन्द्रनियुतानि च।
विनष्टानीह कालेन मनुजेष्वथ का कथा॥ २५॥

Many thousands of Indras and hundred thousands of Daitya chief have been destroyed by Time, what to speak of human beings ? (25)

राजर्षयश्च बहवः सर्वे समुदिता गुणैः।
देवाः ब्रह्मर्षयश्चैव कालेन निधनं गताः॥ २६॥

Many royal Ṛṣis, all renowned for their virtus many Devas and Brahmarṣis have been destroyed by Time. (26)

ये समर्था जगत्यस्मिन् सृष्टिसंहारकारिणः।
तेऽपि कालेन लीयन्ते कालो हि बलवत्तरः॥ २७॥

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

आक्रम्य सर्वः कालेन परलोकञ्च नीयते ।
कर्म्मपाशवशो जन्तुः का तत्र परिवेदना ॥ २८ ॥

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bewailing on its death? (28)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
अर्थे दुष्परिहार्य्येऽस्मिन् नास्ति लोके सहायता ॥ २९ ॥

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

शोचन्तो नोपकुर्वन्ति मृतस्येह जनाः यतः ।
अतो न रोदितव्यं हि क्रियाः कार्य्याः स्वशक्तितः ॥ ३० ॥

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

सुकृतं दुष्कृतं चोभौ सहायौ यस्य गच्छतः ।
बान्धवैस्तस्य किं कार्य्यं शोचद्भिरथवा न या ॥ ३१ ॥

Both good and bad actions will follow one like associate (after death). Of what use is then to him whether his relatives mourn for him or not ? (31)

बान्धवानामशौचे तु स्थितिं प्रेतो न विन्दति ।
अतस्त्वभ्येति तानेव पिण्डतोयप्रदायिनः ॥ ३२ ॥

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

अर्वाक् सपिण्डीकरणात् प्रेतो भवति यो मृतः ।
प्रेतलोकगतस्यान्नं सोदकुम्भं प्रयच्छत ॥ ३३ ॥

Till the *Sapiṇḍīkaraṇam* (*Śrāddha*) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

पितृलोकगतस्यान्नं श्राद्धे भुङ्क्ते स्वधामयम्।
पितृलोकगतश्चास्य तस्माच्छ्राद्धं प्रयच्छत ॥ ३४ ॥

Having gone to the region of the *Pitṛs*, he enjoys what [is offered] in a *Śrāddha* in the shape of a *Swāhā* (celestial food); offer *Śrāddha* therefore to him, who has gone to the region of the *Pitṛs*. (34)

देवत्वे यातनास्थाने तिर्य्यग्योनौ तथैव च।
मानुष्ये च तथाप्नोति श्राद्धं दत्तं स्वबान्धवैः ॥ ३५ ॥

Whether he has become a *Deva*, or remains in hell, or has entered the body of an animal or of a human being, he will the *Śrāddha* offered to him by his relatives. (35)

प्रेतश्च श्राद्धकर्त्तुश्च पुष्टिश्राद्धे कृते ध्रुवम्।
तस्माच्छ्राद्धं सदा कार्य्यं शोकं त्यक्त्वा निरर्थकम् ॥ ३६ ॥

The dead person and the performer of the *Śrāddha* are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the *Śrāddha*. (36)

एतावदेव कर्त्तव्यं सदा प्रेतस्य बन्धुभिः।
नोपकुर्य्यान्नरः शोकात् प्रेतस्यात्मन एव वा ॥ ३७ ॥

This should always be done be the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

दृष्ट्वा लोकमनाक्रन्दं म्रियमाणांश्च बान्धवान्।
धर्ममेकं सहायार्थं वरयध्वं सदा नराः ॥ ३८ ॥

Having seen this world shorn of friends who can be relied on in difficulty and that ones relations are dying, choose, O ye, men, virtue, as your only companion. (38)

मृतोऽपि बान्धवः शक्तो नानुगन्तुं नरं मृतम्।
जायावर्ज्जं हि सर्वस्य याम्यः पन्था विरुध्यते ॥ ३९ ॥

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of *Yama*. (39)

धर्म एकोऽनुयात्येनं यत्र क्वचनगामिनम्।
नन्वसारे नृलोकेऽस्मिन् धर्म्मं कुरुत मा चिरम्॥ ४०॥

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

श्वः कार्य्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम्।
न हि प्रतीक्षते मृत्युः कृतं वास्य न वाकृतम्॥ ४१॥

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

क्षेत्रापणगृहासक्तमन्यत्र गतमानसम्।
वृकीवोरणमासाद्य मृत्युरादाय गच्छति॥ ४२॥

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

न कालस्य प्रियः कश्चिद्द्वेष्यश्चास्य न विद्यते।
आयुष्ये कर्म्मणि क्षीणे प्रसह्य हरते जनम्॥ ४३॥

No one is a favourite with Kāla (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

नाप्राप्तकालो म्रियते विद्धः शरशतैरपि।
कुशाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति॥ ४४॥

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of *Kusā* he shall die when the time comes. (44)

नौषधानि न मन्त्राश्च न होमा न पुनर्जपाः।
त्रायन्ते मृत्युनोपेतं जरया वापि मानवम्॥ ४५॥

Neither medicines, nor *Mantras,* nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

आगामिनमनथ हि प्रविधानशतैरपि।
न निवारयितुं शक्तस्तत्र का परिवेदना ॥ ४६ ॥

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament ? (46)

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्।
तथा पूर्वकृतं कर्म कर्त्तारं विन्दते ध्रुवम्॥ ४७ ॥

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि चाप्यथ।
अव्यक्तनिधनान्येव तत्र का परिवेदना ॥ ४८ ॥

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ ४९ ॥

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

गृह्णातीह यथा वस्त्रं त्यक्त्वा पूर्वधृताम्बरम्।
गृह्णात्येवं नवं देहं देही कर्मनिबन्धनम्॥ ५० ॥

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ ५१ ॥

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सततगः स्थाणुरचलोऽयं सनातनः ॥ ५२ ॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्य्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हथ ॥ ५३ ॥

It is said that It is not be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

इति वैष्णवे धर्मशास्त्रे विंशोऽध्यायः ॥ २० ॥

CHAPTER XXI

अशोचानन्तरं श्राद्धादि वर्णनम्

अथाशौचव्यपगमे सुस्नातः सुप्रक्षालितपाणिपादः स्वचान्तस्त्वेवंविधान् ब्राह्मणान्यथाशक्त्युदङ्मुखान् गन्धमाल्यवस्त्रालङ्कारादिभि पूजितान् भोजयेत्। एकवन्मन्त्रानूहेतैकोद्दिष्टे। उच्छिष्ट- सन्निधावेकमेव तन्नामगोत्राभ्यां पिण्डं निर्वपेत्। भुक्तवत्सु ब्राह्मणेषु दक्षिणयाभिपूजितेषु प्रेतनामगोत्राभ्यां दत्ताक्षय्योदकश्चतुरङ्गुलपृथ्वीस्तावदन्तरास्तावदधः खाता वितस्त्यायतास्तिस्रः कर्षुः कुर्य्यात्। कर्षुसमीपे चाग्नित्रयमुपसमाधाय परिस्तीर्य्य तत्रैकैकस्मिन्नाहुतित्रयं जुहुयात्। सोमाय पितृमते स्वधा नमः। अग्नये कव्यवाहनाय स्वधा नमः। यमायाङ्गिरसे स्वधा नमः। स्थानत्रये च प्राग्वत्पिण्डनिर्वपणं कुर्य्यात्। अन्नदधिघृतमधुमांसैः कर्षुत्रयं पूरयित्वैतत् इति जपेत्। एवं मृताहे प्रतिमासं कुर्य्यात् संवत्सरान्ते प्रेताय तत्पित्रे तत्पितामहाय तत्प्रपितामहाय च ब्राह्मणान् देवपूर्वान् भोजयेत। अत्राग्नौकरणमावाहनं पाद्यञ्च कुर्य्यात्। संसृजतु त्वा पृथिवीसमानीव इति च प्रेतपाद्यपात्रे पितृपाद्यपात्रत्रये योजयेत्। उच्छिष्टसन्निधौ पिण्डचतुष्टयं कुर्य्यात्। ब्राह्मणांश्च स्वाचान्तान् दत्तदक्षिणांश्चानुव्रज्य विसर्ज्जयेत्। ततः प्रेतपिण्डं पाद्यपात्रोदकवत् पिण्डत्रये निदध्यात्। कर्षुत्रयसन्निकर्षेऽप्येवमेव। सपिण्डीकरणं मासिकार्थवद्द्वादशाहं श्राद्धं कृत्वा त्रयोदशेऽह्नि वा कुर्य्यात्। मन्त्रवर्ज्जं हि शूद्राणां द्वादशेऽह्नि। संवत्सराभ्यन्तरे यद्यधिमासो भवेत् तदा मासिकार्थे दिनमेकं वर्धयेत्॥ १-२१ ॥

NOW on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored *Brāhmaṇas*, who have similarly [cleansed themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At

the *Ekoddiṣta* one shall alter the *Mantras* so as to refer to one person. (2) Near the residue of the food [left by the *Brāhmaṇas*], one shall place a funeral cake calling out his (*i.e.*, deceased persons) name and family. (3) The *Brāhmaṇas* having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased; he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one *Vitasti* (twelve fingers). (4) Near the trenches he shall place three oblations to each fire. (5) *Swadhā* and Salutation unto Soma, accompanied by the departed manes. (6) *Swadhā* and Salutation unto *Agni* who conveys the oblations offered to the departed manes. (7) *Swadhā* and Salutaion unto *Yama, Angiras*. (8) As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the *Brāhmaṇas*, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13) With the *Mantra* "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the *Brāhmaṇas* after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapiṇḍīkaranam* shall be performed on the thirteenth, after the monthly *Śrāddhas* have been performed on the twelfth day. (19) For *Śūdras* [it shall be performed] on the twelfth day without any *Mantras*. (20) If there be an intercalary month during the year he shall add one day to that of the monthly *Śrāddhas*. (21)

The first *Srāddha* performed for a deceased person.

सपिण्डीकरणं स्त्रीणां कार्य्यमेवं तथा भवेत् ।
यावज्जीवं तथा कुर्य्याच्छ्राद्धन्तु प्रतिवत्सरम् ॥ २२ ॥

Similarly, the ceremony of *Sapiṇḍikaraṇam* of women shall be performed. One shall perform a *Śrāddha*, every year, so long he lives. (22)

अर्वाक् सपिण्डीकरणं यस्य संवत्सरात् कृतम् ।
तस्याप्यन्नं सोदकुम्भं दद्याद्वर्षं द्विजन्मने ॥ २३ ॥

He, for whom a *Sapiṇḍikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a *Brāhmaṇa* in his memory. (23)

इति वैष्णवे धर्मशास्त्रे एकविंशोऽध्यायः ॥ २१ ॥

CHAPTER XXII

अशौच निर्णय वर्णनम्

ब्राह्मणस्य सपिण्डानां जननमरणयोर्द्दशाहमशौचम्। द्वादशाहं राजन्यस्य। मासं शूद्रस्य। सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते। अशौचे होमदानप्रतिग्रहस्वाध्याया निवर्त्तन्ते। नाशौचे कस्यचिदन्नमश्नीयात्। ब्राह्मणादीनामशौचे यः सकृदेवान्नमश्नाति तस्य तावदशौचं यावत् तेषाम्। अशौचापगमे प्रायश्चित्तं कुर्य्यात्। सवर्णस्याशौचे द्विजो भुक्त्वा स्रवन्तीमासाद्य तन्निमग्नस्त्रिरघमर्षणं जप्तोत्तीर्य्य गायत्र्यष्टसहस्रं जपेत्। क्षत्रियाशौचे ब्राह्मणस्त्वेतदेवोपोषितः कृत्वा शुध्यति। वैश्याशौचे राजन्यश्च। ब्राह्मणस्त्रिरात्रौपोषितश्च। ब्राह्मणाशौचे राजन्यः क्षत्रियशौचे वैश्यः स्रवन्तीमासाद्य गायत्रीशतपञ्चकं जपेत्। वैश्यश्च ब्राह्मणाशौचे गायत्र्यष्टशतं जपेत्। शूद्राशौचे। द्विजो भुक्त्वा प्राजापत्यव्रतं चरेत्। शूद्रश्च द्विजाशौचे स्नानमाचरेत्। शूद्रः शूद्राशौचे स्नातः पञ्चगव्यं पिबेत्। पत्नीनां दासानामानुलौम्येन स्वामिनस्तुल्यमशौचम्। मृते स्वामिन्यात्मीयम्। हीनवर्णानामधिकवर्णेषु सपिण्डेषु तदाशौचव्यपगमे शुद्धिः। ब्राह्मणस्य क्षत्रविट्शूद्रेषु सपिण्डेषु षड्रात्रत्रिरात्रैकरात्रैः। क्षत्रियस्य विट्शूद्रयोः षड्रात्रत्रिरात्राभ्याम्। वैश्यस्य शूद्रेषु षड्रात्रेण। मासतुल्यैरहोरात्रैर्गर्भस्रावे। जातमृते। मृतजाते वा कुलस्य सद्यः शौचम्। अदन्तजाते वाले प्रेते सद्य एव। नास्याग्नि संस्कारो नोदकक्रिया। दन्तजाते त्वकृतचूडे त्वहोरात्रेण। कृतचूडे त्वसंस्कृते त्रिरात्रेण। ततः परं यथोक्तकालेन। स्त्रीणां विवाहः संस्कारः। संस्कृतासु स्त्रीषु नाशौचं भवति पितृपक्षे। तत्प्रसवमरणे चेत् पितृगृहे स्यातां त्रिरात्रञ्च। जननाशौचमध्ये यद्यपरं जननाशौचं स्यात् तदा पूर्वाशौचव्यपगमे शुद्धिः। रात्रिशेषे दिनद्वयेन। प्रभाते दिनत्रयेण। मरणाशौचमध्ये ज्ञातिमरणेऽप्येवम्। श्रुत्वा देशान्तरस्थो जननमरणे शेषेण शुध्येत्। व्यतीतेऽशौचे संवत्सरान्तस्त्वेकरात्रेण।

ततः परं स्नानेन । आचार्य्ये मातामहे च व्यतीते त्रिरात्रेण ॥ १-४१ ॥

THE impurity of a *Brāhmaṇa*, consequent on the birth or death of *Sapiṇḍas*, lasts for ten days. (1) That of a *Kṣatriya* lasts twelve days. (2) That of a *Śūdra* lasts for a month (3) The relationship of a *Sapiṇḍa* ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once pertakes of the food of *Brāhmaṇas* or others, while they are in a state of impurity, will remain impure as long as they. (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and pluge into it, and recite thrice the hymn of *Aghamarṣaṇam*. And having come out of the river he shall recite the *Gāyatrī* one thousand and eight times. (9) If a *Brāhmaṇa* partakes of the food of a *Kṣatriya* on the state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a *Kṣatriya* who has partaken of the food of a *Vaiśya* while the latter was impure. (11) A *Brāhmaṇa* [having partaken of the food] of an impure *Vaiśya* shall fast for three nights. (12) If a *Kṣatriya* and a *Vaiśya* [have partaken of the food] of a *Brāhmaṇa* or a *Kṣatriya*, who was impure, they shall come to a river and recite the *Gāyatrī* five hundred times. (13) Having partaken of the food of a *Brāhmaṇa* while in astate of impurity a *Vaiśya* shall recite the *Gāyatrī* one hundred and eight times. (14) A twice-born person [who partakes of the food] of a *Śūdra* while in a state of impurity, shall perform the *Prājāpatyam* penance. (15) A *Śūdra* [after partaking of the food] of a twice-born person, whil in a state of impurity, must bathe [in a river]. (16) A *Śūdra* [partaking of the food] of another Śudra, while in a state of impurity, must bathe and drink *Panchagavyam*. (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as

3 Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the *Vaiśyas*. It shall be "that of the *Vaiśyas* lasts for fifteen days."

that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When *Kṣatriya, Vaiśya* or *Śūdra Sapiṇḍas* of a *Brāhmaṇa* [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If *Vaiśya* and *Śūdra Sapindas* of a *Kṣatriya* [are born or dead] he becomes pure within six or three nights respectively. (22) If the *Śūdra Sapindas* of a *Vaiśya* [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before. (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good], if a relative dies during a period of impurity consequent on the death [of a relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified]

in one night. (39) After that time, [one is purified] by a bath. (40) If ones preceptor or maternal grand-father is dead, [he is purified] in three nights. (41)

अनौरसेषु पुत्रेषु जातेषु च मृतेषु च।
परपूर्वासु भार्य्यासु प्रसूतासु मृतासु च ॥ ४२ ॥

Likewise, on the births and deaths of sons not begotten of ones own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42)

आचार्य्य-पत्नी-पुत्रोपाध्याय-मातुल-श्वशुरश्वशुर्य्यसहाध्यायि-शिष्येष्व तीतेष्वेकरात्रेण। स्वदेशराजनि च। असपिण्डे स्ववेश्मनि मृते च। मृग्व-ग्न्यनाशकाम्बुसंग्रामविद्युन्नृपहतानां नाशौचम्। न राज्ञां राजकर्मणि। न व्रतिनां व्रते। न सत्रिणां सत्रे। न कारुणां कारुकर्म्मणि। न राजाज्ञाका-रिणां तदिच्छया। न देवप्रतिष्ठाविवाहयोः पूर्वसम्भूतयोः। न देशविप्लवे। आपद्यपि च कष्टायाम्। आत्मत्यागिनः पतिताश्च नाशौचोदकभाजः। पतितस्य दासी मृतेऽह्नि पादाभ्यां घटमपवर्ज्जयेत्। उद्बन्धनमृतस्य यः पाशं छिन्द्यात् सततकृच्छ्रेण शुध्यति। आत्मघातिनां संल्कर्त्ता च। तदश्रुपात-कारी च। सर्वस्यैव प्रेतस्य बान्धवैः सहाश्रुपातं कृत्वा स्नानेन। अकृते त्वस्थिसञ्चये सचैलस्नानेन। द्विजः शूद्रप्रेतानुगमनं कृत्वा स्रवन्तीमासाद्य तन्निमग्नस्त्रिरघमर्षणं जप्त्वोत्तीर्य्य गायत्र्यष्टसहस्रं जपेत्। द्विज प्रेतस्याष्ट-शतम्। शूद्रः प्रेतानुगमनं कृत्वा स्नानमाचरेत्। चिताधूमसेवने सर्वे वर्णाः स्नानमाचरेयुः। मैथुनं दुःस्वप्ने रुधिरोपगतकण्ठे वमनविरेकयोश्च। श्मश्रुकर्मणि कृते च। शवस्पृशञ्च स्पृष्ट्वा रजस्वलाचाण्डालयूपांश्च। भक्ष्यवर्ज्जं पञ्चनखशवं तदस्थि सस्नेहञ्च। सर्वेष्वेतेषु स्नानेषु पूर्वं वस्त्रं नाप्राक्षालितं विभृयात्। रजस्वला चतुर्थेऽह्नि स्नानाच्छुध्यति। रजस्वला हीनवर्णां रजस्वलां स्पृष्ट्वा न तावदश्नीयाद्यावन्नशुद्धा। सवर्णामधिक-वर्णां वा स्पृष्ट्वा स्नात्वाश्नीयात्। क्षुत्वा सुप्त्वा भोजनाध्ययजेप्सुः पीत्वा स्नात्व निष्ठीव्य वासः परिधाय रथ्यामाक्रम्य मूत्रपुरीषे कृत्वा पञ्चनखा-स्थ्यस्नेहं स्पृष्ट्वा चाचामेत्। चाण्डालम्लेच्छसम्भाषणे च नाभेरधस्तात् प्रवाहुषु च कायिकैर्म्मलैः सुराभिर्मद्यैर्वोपहतो मृत्तोयैस्तदङ्गं प्रक्षाल्य शुध्यति। अन्यत्रोपहतो मृत्तोयैस्तदङ्गं प्रक्षाल्य स्नानेन। वक्त्रोपहतस्तूपोष्य स्नात्वा पञ्चगव्येन। दशनच्छदोपहतश्च ॥ ४३-७९ ॥

[One becomes purified] in one night, if the wife or son of his teacher, or his *Upādhyāya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives in dead. (44) Similarly, if one, who is not a *Sapiṇḍa* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50) Nor for those carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakṛcchra*. (57) So does he, who takes part in the funeral of a suicide. (58) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a *Śūdra*, he must go to a river, and having plunged into it, recite the *Aghamarṣṇam* three times; and then, after having emerged from it, recite the *Gāyatrī* one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the *Gāyatrī*] one hundred eight times. (63) If a *Śūdra* has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe. (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After

having touched one who has touched a corpse, or a woman in her menses, or a *Caṇḍāla* or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat. (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine r excreta, and having touched the bones, no longer moist with fat, of a give-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a *Caṇḍāla* or a Mleccha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking *Pañcagavyam*. (78) Similary, if his lips have been defiled. (79)

वसा शुक्रमसृङ्मज्जा मूत्रविट्कर्णविड्नखाः ।
श्लेष्माश्रुदूषिका स्वेदो द्वादशैते नृणां मलाः ॥ ८० ॥

Adeps, semen, blood, dandruffs, urine, foeces, earwax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

गौडी माध्वी च पैष्टी च विज्ञेया त्रिविधा सुराः ।
यथैवैका तथा सर्वा न पातव्या द्विजातिभिः ॥ ८१ ॥

Gauḍī (distilled from sugar), *Mādhvī* (distilled from the blossoms of the *Madhūka* flowers) and *Paiṣṭī* (distilled from rice)—these are known as the three kinds of spirituous liquor; as one, so are all; none of them shall be touched by the twice-born. (81)

माधूकमैक्षवं टाङ्कं कौलं खर्ज्जूरपानसे।
मृद्विकारसमाध्वीके मैरेयं नारिकेलजम् ॥ ८२ ॥

That distilled from *Madhūka* blossoms, from molasses, from the fruits, of the *Tāṅka* (or Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and *Mādhvī* wine. (82),

अमेध्यानि दशैतानि मद्यानि ब्राह्मणस्य च।
राजन्यश्चैव वैश्यश्च स्पृष्ट्वैतानि न दुष्यतः ॥ ८३ ॥

These ten intoxicating drinks are unclean for a *Brāhmaṇa*; but by touching them, a *Kṣatriya*, or *Vaiśya* commits no sin. (83)

गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन्।
प्रेताहारैः समं तत्र दशरात्रेण शुध्यति ॥ ८४ ॥

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

आचार्य्यं स्वमुपाध्यायं पितरं मातरं गुरुम्।
निर्हृत्य तु व्रती प्रेतान्न व्रतेन वियुज्यते ॥ ८५ ॥

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his *Guru*. (85)

आदिष्टी नोदकं कुर्य्यादा व्रतस्य समापनात्।
समाप्ते तूदकं कृत्वा त्रिरात्रेण विशुध्यति ॥ ८६ ॥

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over; but, it after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

ज्ञानं तपोऽग्निराहारो मृण्मनोवार्य्युपाञ्जनम्।
वायुः कार्म्मार्ककालो च शुद्धिकर्त्तॄणि देहिनाम् ॥ ८७ ॥

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

सर्वेषामेव शौचानामन्नशौचं परं स्मृतम्।
योऽन्ने शुचिः स हि शुचिर्न मृद्वारिशुचिः शुचिः ॥ ८८ ॥

Of all pure things, pure food is known as the most excellent; for he, who eats pure food only, is truly pure; not he who is only purified with earth and water. (88)

क्षान्त्या शुध्यन्ति विद्वांसो दानेनाकार्य्यकारिणः।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥ ८९ ॥

The learned are purified by forgiveness; those who have committed iniquitous deeds, by acts of liberality; those who have sinned in secret, by the recitation of prayers; those, who best know the Vedas, by ascetic austerities. (89)

मृत्तोयैः शुध्यते शोध्यं नदी वेगेन शुध्यति।
रजसा स्त्री मनोदुष्टा सन्यासेन द्विजोत्तमाः ॥ ९० ॥

What is to be purified should be purified by water and earth; a river is purified by its current; a woman whose thoughts have been impure, by menses; and the foremost of the twice-born, by renouncing the world. (90)

अग्निर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति।
विद्यातपोभ्यां भूयात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ ९१ ॥

Fire purifies the body; the mind is purified by truth; the soul is purified by learning and asceticism; and the understanding, by knowledge. (91)

एष शौचस्य ते प्रोक्तः शारीरस्य विनिर्णयः।
नानाविधानां द्रव्याणां शुद्धेः शृणु विनिर्णयम् ॥ ९२ ॥

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

इति वैष्णवे धर्मशास्त्रे द्वाविंशोध्यायः ॥ २२ ॥

CHAPTER XXIII

अन्नद्रव्यादि शुद्धि वर्णनम्

शारीरैर्मलैः सुराभिर्मद्यैर्वा यदुपहतं तदत्यन्योपहतम्। अत्यन्योपहतं सर्वं लोहभाण्डमग्नौ प्रक्षिप्तं शुध्येत्। मणिमयमश्ममयमब्जञ्च सप्तरात्रं महीनिखनेन। शृङ्गदन्तास्थिमयं तक्षणेन। क्षारवं मृण्मयञ्च जह्यात्। अत्यन्तोपहतस्य वस्त्रस्य यत् प्रक्षालितं सद्भिरज्येन तच्छिन्द्यात्। सौवर्णराजताब्जमणिमयानां निर्लेपानामद्भिः शुद्धिः। अश्ममयानां चमसानां ग्रहाणाञ्च। चरुस्त्रक्स्त्रुवाणामुष्णेनाम्भसा। यज्ञकर्म्मणि यज्ञपात्राणां पाणिना सम्मार्ज्जनेन। स्फ्यशूर्पशकटमुषलोलूखलानां प्रोक्षणेन। शयनयानासनानाञ्च। बहूनाञ्च। धान्याजिनरज्जुतान्तववैदलसूत्रकार्पासवाससाञ्च। शाकमूलफलपुष्पानाञ्च। तृणक्काष्ठशुष्कपलाशानाञ्च। एतेषां प्रक्षालनेन। अल्पानाञ्च। ऊषैः कौषेयाविकयोः। अरिष्टकैः कुतपानाम्। श्रीफलैरंशुपट्टानाम्। गौरसर्षपैः क्षौमाणाम्। शृङ्गास्थिदन्तमयानाञ्च। पद्माक्षैर्मृगलोमिकानाम्। ताम्ररीतित्रपुसी समयानामम्लोदकेन। भस्मना कांस्यलोहयोः। तक्षणेन दारवाणाम्। गोवालैः फलसम्भवानाम्। प्रोक्षणेन संहतानाम्। उत्पवनेन द्रवाणाम्। गुडादीनामिक्षुविकाराणां प्रभूतानां गृहनिहितानां वार्य्यग्निदानेन। सर्वलबणानाञ्च। पुनःपाकेन मृण्मयानाम्। द्रव्यवत् कृतशौचानां देवतार्च्चानां भूयः प्रतिष्ठापनेन। असिद्धस्यान्नस्य यावन्मात्रमुपहतं तन्मात्रं परित्यज्य शेषस्य कण्डनप्रक्षालने कुर्य्यात्। द्रोणाभ्यधिकं सिद्धमन्नमुपहतं न दुष्यति। तस्योपहतमात्रमपास्य गायत्र्याभिमन्त्रितं सुवर्णाम्भः प्रक्षिपेत्। वस्तस्य प्रदर्शयेदग्नेश्च। १-३७

WHAT has been defiled by the impure excretions of the body, by *wines*, or *by intoxicating liquors, is highly impure.* (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [becomes purified] by keeping them buried in the earth

for seven days. (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the [part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices. (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed] by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water. (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers. (15) Similarly, grass, fire-wood, dry cow-dung and leaves. (16) These [are cleansed] by washing. (17) And so of a small quantity. (18) Silk and wood [are cleansed] with saline earths. (19) Blankets made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant. (20) Clothes made of the bark of trees with Bel fruit. (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds. (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water. (24—25) [That] of white copper and iron vessels with ashes. (26) Wooden articles by planing. (27) Vessels made of fruits (such as coconuts, bottle-gourd), by [beign rubbed with] cow's hair. (28) A collection of articles by being sprinkled over [with water]. (29) Liquids such as, melted butter, by being scraped off with (two blades of *Kuśa* grass, to the length of an open palm (*Prādeśa*). (30) A large quantity of treacle and other preparations from sugar-cane, keptin the house, by being sprinkled with water and heated on fire. (31) The same rule holds good in respect of all kinds of self. (32) Impure earthen vessels shall be purified by a second burning. (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them.

(34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Droṇa* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiled, should be thrown away, and the residue shall be purified by sprinkling over it water, conseorated with the *Gāyatrī Mantra*, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

(31) According to Nanda Pundit, a small quantity of treacle or condied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smṛti.

(32) The main species of salt such as, rocksalt, sea-salt, Sauvarca salt, Sambhla salt, and earth salt, (a kind of saline effloresence of the earth.)

पक्षिजग्धं गवाघ्रातमवधूतमवक्षुतम् ।
दूषितं केशकीटैश्च मृदः क्षेपेण शुध्यति ॥ ३८ ॥

Food, which has been nibbled by a bird, or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

Whose flesh may be eaten.

यावन्नापैत्यमेध्याक्तादगन्धो लेपश्च तत्कृतः ।
तावन्मृद्वारि देयं स्यात् सर्वासु द्रव्यशुद्धिषु ॥ ३९ ॥

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substance, as long as its smell and stain shall remain on that article. (39)

अजाश्वं मुखतो मेध्यं न गौर्न नरजा मलाः ।
पन्थानश्च विशुध्यन्ति सोमसूर्य्यांशुमारुतैः ॥ ४० ॥

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excetions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

रथ्याकर्द्दमतोयानि स्पृष्टान्यन्त्यश्ववायसैः ।
मारुतेनैव शुध्यन्ति पक्वेष्टकचितानि च ॥ ४१ ॥

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste person, as well as buildings constructed baked bricks are purified by the winds. (41)

प्राणिनामथ सर्वेषां मृद्भिरद्भिश्च कारयेत् ।
अत्यन्तोपहतानाञ्च शौचं नित्यमतन्द्रितः ॥ ४२ ॥

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

भूमिष्टमुदकं पुण्यं वैतृष्ण्यं यत्र गोर्भवेत् ।
अव्याप्तश्चेदमेध्येन तद्वदेव शिलागतम् ॥ ४३ ॥

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure; so is the water on a mountain top. (43)

मृतपञ्चनखात् कूपादत्यन्तोपहतात् तथा ।
अपः समुद्धरेत् सर्वाः शेषं वस्त्रेण शोधयेत् ॥ ४४ ॥

The water of a well, defiled to the highest extent, or in which a five-toed animal has died, shall be baled out, and the rest shall be dried up with cloth. (44)

Other than those species of five toed animals whose flesh may be eaten.

वह्निप्रज्वालनं कुर्य्यात् कूपे पक्वेष्टकाचिते ।
पञ्चगव्यं न्यसेत् पश्चान्नवतोयसमुद्भवे ॥ ४५ ॥

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Pañcagavyam shall be cast into it when fresh water will be coming forth. (45)

जलाशयेष्वथाल्पेषु स्थावरेषु वसुन्धरे।
कूपवत् कथिता शुद्धिर्म्महत्सु च न दूषणम् ॥ ४६ ॥

For ponds and small reservoirs of water, the mode of purifcation in as laid down in respect of wells; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन्।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते ॥ ४७ ॥

The gods have *ordained* three things as *pure in respect of Brāhmaṇas* viz., (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by *Brāhmaṇas*. (47)

नित्यं शुद्धः कारुहस्तः पण्यं यच्च प्रसारितम्।
ब्राह्मणान्तरितं भैक्ष्यमाकराः सर्व एव च ॥ ४८ ॥

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a *Brāhmaṇa* and perpetually pure are all receptacles. (48)

नित्यमास्यं शुचि स्त्रीणां शकुनिः फलपातने।
प्रस्त्रवे च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः ॥ ४९ ॥

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf in respect of secreting the milk at the time of milching pure is the face of a dog at the time of catching a game. (49)

श्वभिर्हत य यन्मांसं शुचि तत् परिकीर्त्तितम्।
क्रव्याद्भिश्च हतस्यान्यैश्चाण्डालाद्यैश्च दस्युभिः ॥ ५० ॥

Pure is the flesh of an animal killed by a dog, by a *Caṇḍāla*, by a robber, or by any other carnivorous animal. (50)

ऊर्द्ध्वं नाभेर्यानि खानि तानि मेध्यानि निर्द्दिशेत्।
यान्यधस्तान्यमेध्यानि देहाच्चैव मलाश्च्युताः ॥ ५१ ॥

Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures[1] below the navel are always impure. (51)

The human is body provided with nine apertures, according to the Saṁskṛta anatomy:—they are the mouth, the two ears, the two eyes, the two nostrils, and the orifices of the organs of excretion and generation, the last two being always impure.

मक्षिका विप्रुषश्छाया गौर्गजाश्वमरीचयः ।
रजोभूर्वायुरग्निश्च मार्ज्जारश्च सदा शुचिः ॥ ५२ ॥

Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun of the moon, dust, earth, winds, fire and cats are always pure in respect of touch. (52)

नोच्छिष्टं कुर्वते मुख्या विप्रुषोऽङ्गे पतन्ति याः ।
न श्मश्रूणि गतान्यास्यं न दन्तान्तरवेष्टितम् ॥ ५३ ॥

Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Ucchiṣtam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53)

स्पृशन्ति बिन्दवः पादौ य आचामयतः परान् ।
भौमिकैस्ते समाज्ञेया न तैरप्रयतो भवेत् ॥ ५४ ॥

Drops of water used in rinsing the mouth of another and falling on one's feet do not mak them impure; such drops are pure like the water welling up from beneath the earth. (54)

उच्छिष्टेन तु संस्पृष्टो द्रव्यहस्तः कथंञ्चन ।
अनिधायैव तद्द्रव्यमाचान्तः शुचितामियात् ॥ ५५ ॥

A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his mouth, without laying that article on the ground. (55)

मार्ज्जनोपाञ्जनैर्वेश्म प्रोक्षणेन च पुस्तकम् ।
सम्मार्ज्जनेनाञ्जनेन सेकेनोल्लेखनेन च ॥ ५६ ॥

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56)

दानेन च भुवः शुद्धिर्वासेनाप्यथवा गवाम्।
गावः पवित्रं मङ्गल्यं गोषु लोकाः प्रतिष्ठिताः ॥ ५७ ॥
गावो वितन्वते यज्ञं गावः सर्वाघसूदनाः ।
गोमूत्रं गोमयं सर्पिः क्षीरं दधि च रोचना ॥ ५८ ॥
षडङ्गमेतत् परमं मङ्गल्यं सर्वदा गवाम् ।
शृङ्गोदकं गवां पुण्यं सर्वाघविनिसूदनम् ॥ ५९ ॥

Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices cows destroy all kinds of sin. Cowdung, cow's urine, cow-milk, cow-bile (Gorocanā) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Gorocana is a kind of pigment prepared from biliaty concretion of cows.

गवां कण्डूयनञ्चैव सर्वकल्मषनाशनम् ।
गवां ग्रासप्रदानेन स्वर्गलोके महीयते ॥ ६० ॥

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

गवां हि तीर्थे वसतीह गङ्गा पुष्टिस्तथासां रजसि प्रवृत्त्या ।
लक्ष्मीः करीषे प्रणतौ च धर्म्मस्तासां प्रणामं सततञ्च कुर्य्यात् ॥ ६१ ॥

The (river) Gangās resides where cows are penned (Gotirtha); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

The text is Gavām hi tirthe—Jolly translates it as in urine of a cow, perhaps from a different reading of the text Gavām hi Mūtre.

इति वैष्णवे धर्म्मशास्त्रे त्रयोविंशोऽध्यायः ॥ २३ ॥

CHAPTER XXIV

विवाह वर्णनम्

अथ ब्राह्मणस्य वर्णानुक्रमेण चतस्रो भार्य्या भवन्ति। तिस्रः क्षत्रियस्य। द्वे वैश्यस्य। एका शूद्रस्य। तासां सवर्णावेदने पाणिग्राह्यः। असवर्णावेदने शरः क्षत्रियकन्यया। प्रतोदो वैश्यकन्यया। वसनदशान्तः शूद्रकन्यया। न सगोत्रां न समानार्षप्रवरां भार्य्यां विन्देत। मातृतश्चा पञ्चमात् पुरुषात् पितृतश्चा सप्तमात्। नाकुलीनाम्। न च बाधिताम्। नाधिकाङ्गीम्। न हीनाङ्गीम्। नाति कपिलाम्। न वाचाटाम्। अथाष्टौ विवाहा भवन्ति। ब्राह्मोदैव आर्षः प्राजापत्यो गन्धर्व आसुरो राक्षसः पैशाचश्चेति। आहूय गुणवते कन्यादानं ब्राह्मः। यज्ञस्य ऋत्विजे दैवः। गोमिथुनग्रहणेनार्षः। प्रार्थितप्रदानेन प्राजापत्यः। द्वयोः सकामयोर्म्मातापितृरहितो योगो गान्धर्वः। क्रयेणासुरः। युद्धहरणेन राक्षसः। सुप्तप्रमत्ताभिगमनात् पशाचः। एतेष्वाद्याश्चत्वारो धर्म्याः। गान्धर्वोऽपि राजन्यानाम्। ब्राह्मीपुत्रः पुरुषानेकविंशतिं पुनीते। दैवीपुत्रश्चतु- र्द्दश। आर्षीपुत्रश्च सप्त। प्राजापत्यश्चतुरः। ब्राह्मेण विवाहेन कन्यां ददद्ब्रह्मलोकं गमयति। दैवेन स्वर्गम्। आर्षेण वैष्णवम्। प्राजापत्येन देवलोकम्। गान्धर्वेण गन्धर्वलोकं गच्छति। पिता पितामहो भ्राता सकुल्यो मातामहो माता चेति कन्याप्रदाः। पूर्वाभावे प्रकृतिस्थ परः परः ॥ १-३९ ॥

A BRĀHMAṆA may have four wives in the direct ? order of castes; (1) a *Kṣatriya*, three; (2) a *Vaiśya*, two, (3) and a *Śūdra*, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a *Kṣatriya* girl shall take hold of an arrow in her hand; (6) a *Vaiśya* girl, a goading stick (7) and a *Śūdra* girl, the skirt of her cloth. A man shall not marry a wife belonging to the same *Gotrā* or *Pravara* as himself; (8—9) nor a girl within the fifth degree of

descent on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess lumb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown. (15) nor one who is foul-mouthed and extremely garrulous. (16) There are eight forms of marriage, (17) *viz., Brāhma, Daiva, Ārṣa, Prājāpatya, Gāndharva, Āsura, Rākṣasa and Paiśāca.* (18) The *Brahma* form of marriage is that in which a qualifed bride is invited and married to a girl. (19) The *Daiva* marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his *Dakṣiṇā.* (20) The *Ārṣa* form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The *Prājāpatya* form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called *Gāndharva.* (23) The Āsura marriage (is effected) by the purchase of the bride. (24) The *Rākṣasa* is, by kidnapping, or by forcibly seizing the bride in war; (25) The *Paiśāca* is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The *Gāndharva* form is virtuous for a *Kṣatriya.* (28) A son procreated in a Brahma marriage redeems twenty one person.[1] (29) A son procreated in a Daiva form of marriage, fourteen. (30) A son procreated in an *Ārṣa* form of marriage, seven. (31) And a son procreated in a *Prājāpatya* form of marriage, four. (32) He, who gives away the bride in a *Brāhma* form of marriage goes to the region of Brahma. (33) That in a Daiva form to heaven; that in an Arsha form to the region of *Viṣṇu;* that in a *Prājāpatya* form to the region of the gods, and that in a *Gāndharva* to the region of the *Gandharvas.* (34—37) Father, Grand-father, brother, *Sapiṇḍas,* maternal grand-father and mother are competent to give away a girl in marriage. (38) In the absence of the preceding one, each succeeding person is competent to give her away. (39)

The term Gotra refers to descent from the same *Riṣi,* while the term *Pravara* refers to descent form a common *Mantra-Kṛt,* or the *Riṣi* invoked at the beginning of a religious sacrifice by a particular branch of *Brāhmaṇas.*

1. Ten ancestors, ten descendants and the giver.

ऋतुत्रयमुपास्यैव कन्या कुर्य्यात् स्वयंवरम् ।
ऋतुत्रये व्यतीते तु प्रभवत्यात्मनः सदा ॥ ४० ॥

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

पितृवेश्मनि या कन्या रजः पश्यत्यसंस्कृताः ।
सा कन्या वृषली ज्ञेया हरंस्तां न विदुष्यति ॥ ४१ ॥

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away (from the custody of her guardians). (41)

इति वैष्णवे धर्म्मशास्त्रे चतुर्विंशोऽध्यायः ॥ २४ ॥

CHAPTER XXV

स्त्रीणां सक्षिप्त धर्मवर्णनम्

अथ स्त्रीणां धर्म्माः । भर्त्तुः समानव्रतचारित्वम् । श्वश्रूश्वशुरगुरुदेवतातिथिपूजनम् । सुसंस्कृतोपस्करता । अमुक्तहस्तता । सुगुप्तभाण्डता । मूत्रक्रियास्वनभिरतिः । मङ्गलाचारतत्परता । भर्त्तरि प्रवसितेऽप्रतिकर्म्मक्रिया । परगृहेष्वनभिगमनम् । द्वारदेशगवाक्षकेष्वनवस्थानम् । सर्वकर्म्मस्वस्वतन्त्रता । बाल्ययौवनवार्द्धकेष्वपि पितृभर्त्तृपुत्राधीनता । मृते भर्त्तरि ब्रह्मचर्य्यं तदन्वारोहणं वा ॥ १-१४ ॥

NOW about the duties of wives. (1) (They are as follows). To observe the same religious rites as their husband.[1] (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.[2] (6) Not to practise love-charms with roots or drugs. (7) To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to house of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts. (12) Dependence on her father, husband and son in her childhood, youth and old age. (13) To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pilo. (14)

1. The text has *Samāna-Vrata-Cāritvam*. Jolly has erred in translating it as "to live in hermony with her husband."
2. The text has *Sugupta Bhāndatā*. Jolly has translated it as "to maintain saving habits," which is some what free.

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषितम्।
पतिं शुश्रूयते यत्तु तेन स्वर्गे महीयते॥ १५॥

Wives have no religious sacrifice, penance, or fasting apart from their husbands; by serving their husbands they are glorified in heaven. (15)

पत्यौ जीवति या योषिदुपवासव्रतं चरेत्।
आयुः सा हरते भर्त्तुर्नरकञ्चैव गच्छति॥ १६॥

In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

मृते भर्त्तरि साध्वी स्त्री ब्रह्मचर्य्ये व्यवस्थिता।
स्वर्गं गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः॥ १७॥

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to heaven, like the *Brahmacārins*. (17)

इति वैष्णवे धर्म्मशास्त्रे पञ्चविंशोऽध्यायः॥ २५॥

CHAPTER XXVI

अनेक पत्नीदवे सति स्वधर्माद्यस्त्री प्राधान्य वर्णनम्

सवर्णासु बहुभार्य्यासु विद्यमानासु ज्येष्ठया सह धर्म्मकार्य्यं कुर्य्यात् ।
मिश्रासु च कनिष्ठयापि समानवर्णया । समानवर्णाया अभावे त्वनन्तर-
यैवापदि च । न त्वेव द्विजःशूद्रया ॥ १-४ ॥

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i.e.,* (when the proper wife is physically disqualified from joining him in the performance of the rite, as during her menstrual period). (2—3) The *Śūdra* wife of a twice-born one shall not have the same privilege. (4)

23. The text has Anāpadi, which, according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

द्विजस्य भार्य्या शूद्रा तु धर्म्मार्थे न भवेत् क्वचित् ।
रत्यर्थमेव सा तस्य रागान्धस्य प्रकीर्त्तिता ॥ ५ ॥

The *Śūdra* wife of a *Brāhmaṇa* can never be for virtue. She is only the object of enjoyment of a passionate *Brāhmaṇa*. (5)

हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः ।
कुलान्येव नयन्त्याशु ससन्तानानि शूद्रताम् ॥ ६ ॥

Twice-born ones, who, through tolly, marry women of low castes, degrade their sons and families to the Status of a *Śūdra*. (6)

दैवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु।
नाश्नन्ति पितृदेवास्तु न च स्वर्गं स गच्छति ॥ ७ ॥

The gods and *Pitṛs* do not accept the oblations offered to them by (twice-born ones), who performs the *Daiva* and *Pitṛ* (sacrifices), or propitiate the *Atithis,* in the company of their *Śūdra* wives; such men go to hell. (7)

इति वैष्णवे धर्मशास्त्रे षडविंशोऽध्यायः ॥ २६ ॥

CHAPTER XXVII

निषेकादुपनयन पर्यन्तदहसंस्कार वर्णनम्

गर्भस्य स्पष्टताज्ञाने निषेककर्म्म । स्पन्दनात् पुरा पुंसवनम् । षष्ठेऽष्टमे वा सीमन्तोन्नयनम् । जाते च दारके जातकर्म्म । अशौचव्यपगमे नामधेयम् । माङ्गल्यं ब्राह्मणस्य । बलवत् क्षत्रियस्य धनोपेतं वैश्यस्य । जुगुप्सितं शूद्रस्य । चतुर्थे मास्यादित्यदर्शनम् । षष्ठेऽन्नप्राशनम् । तृतीयेऽब्दे चूडाकरणम् । एता एव क्रियाः स्त्रीणाममन्त्रकाः । तासां समन्त्रको विवाहः । गर्भाष्टमेऽब्दे ब्राह्मणस्योपनयनम् । गर्भैकादशे राज्ञः । गर्भद्वादशे विशः । तेषां मुञ्जज्यावल्वाजमय्यो मौञ्ज्यः । कार्पासशणाविकान्युपवीतानि वासांस च । मार्गवैयाघ्रवास्तानि चर्म्माणि । पालाशखादिरौडुम्बरा दण्डाः । केशान्तललाटनासादेशतुल्याः । सर्व एव वा । अकुटिलाः सत्वचश्च । भवदाद्यं भवन्मध्यं भवदन्तञ्च भैक्षचरणम् ॥ १-२५ ॥

THE rite of Niṣeka shall be done unto a woman when sings of her full uterine development will be patent.[1] (1) The rite of Puṁsavanam (causation of the birth of a male child) before

[1] The text has *Garbhasya Spaṣṭatā jñāne*—Jolly follwing Nanda Pandit has translated *"Garbha"* as *"ṛtu"* *i.e.* the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The term Garbha in the sense of uterus occurs may times in the ´Suśruta Saṁhitī (Śaria Sthānam) but we do not remember that it occurs anywhere in the Ayurveda in the sense of menstrual or menstrual period. Our interpretation is more in conformity with the spirit of the *Smṛti,* which lays down that the rite of Garbhādhānam should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

the quickning of the child is felt in the womb. (2) The rite of Simantonnayanam (parting of hair) on the sixth of eighth month of pregnancy. (3) The rite of Jātakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a *Brāhmaṇa* should be one of auspicious import. (6) That of a *Kṣatriya* should be a term implying strength. (7) That of a *Vaiśya*, a term signifying wealth or opulence. (8) That of a *Śūdra* should be a term implying humbleness or servility. (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10) The rite of Annaprāṣnam (of first feeding the child with boiled rice of Pāyasa) should b done in the sixth month. (11) The rite of tonsure in the third year. (12)

1 Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecretion of the mother and not the consecration of the foetus, for its object. The object of Puṁsavanam, as its name implies, was, according to the views of the framers of the *Āyurveda*, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the foetus is determined. The Ṛṣis too were aware of the that the predominance of Katabolism (Pitṛka Śakti) or anabolism (Matṛka Śakati) in the foetal body other masters of the *Āyurveda* have laid down elaborate systems of medicine and dietics for the purpose Aruna Dutta, the commentator of the Aṣṭāṅga-Hṛdayam, have quoted texts from Daruvāhi and other embryologists of ancient India, which show that the secred of sexual diamorphism was not unknown to the Riṣis of India. The essential object of the ceremony is not so much the consecration of the mother or the foetus, as the causation of a male child.

2 The text has *Jugupsitam*. Jolly has translated it as "indicating contempt" which does not give the real import of the text.

3 Trilochana Acharya in his commentary on the Yājñavalkya Saṁhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds

that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit subscribes to the latter opinion.

These rites shall be done unto women without *Mantras*. (13) Marriages of women shall be done with Mantras. (14) The rite of Upanayanam shall be done unto a (*Brāhmaṇa*) child in the eighth year after conception. (15) That of a *Kṣatriya* in the eleventh year after conception. (16) That of *Vaiśya* in the twelfth year after conception. (17) Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvāja. (18) Their strings (holy thread-Upavīta) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Palāṣa, Khadira, and Audumbara woods respectively. (21) And they shall reach up to the rim of hair , forehead and tip of the nose in the case of *Brāhmaṇa, Kṣatriya,* and *Vaiśya* respectively. (22) Or all of them may use all the above kinds of rod. (23) And their staves should not be crooked, nor with their barks stripped off. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.[1] (25)

आषोड्शाद्ब्राह्मणस्य सावित्री नातिवर्त्तते ।
आ द्वाविंशात् क्षत्रबन्धोरा चतुर्विंशतेर्विशः ॥ २६ ॥

The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of *Brāhmaṇa*, beyond the twenty-second year in the case of a *Kṣatriya*, and beyond the twenty-fourth year in the case of a *Vaiśya* youth. (26)

Accordings as they are Brāhmanas, Kshatriyas, and Vaiśyas. The term Bhavat (Sir) should be used in respect of Males and Bhavati (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati (lady) being its feminine form.—Tr.

अत ऊर्द्ध्वं त्रयोऽप्येते यथाकालमसंस्कृता ।
सावित्रीपतिता व्रात्या भवत्यार्य्यविगर्हिता: ॥ २७ ॥

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with the *Sāvitrī Mantra* and are called *Vrātyās*. (27)

यद्यस्य विहितं चर्म्म यत् मूत्रं या च मेखला ।
यो दण्डो यच्च वसनं तत्तदस्य व्रतेष्वपि ॥ २८ ॥

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

मेखलामजिनं दण्डमुपवीतं कमण्डलुम् ।
अप्सु प्रास्य विनष्टानि गृह्णीतान्यानि मन्त्रवत् ॥ २९ ॥

A girdle, a skin, a staff, a holy thread, or a *Kamaṇḍalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a new one, consecrated with the *Mantras*. (29)

इति वैष्णवे धर्मशास्त्रे सप्तविंशोऽध्यायः ॥ २७ ॥

CHAPTER XXVIII

गुरुकलेवसन् ब्रह्मचारिणां सदाचार वर्णनम्

अथ ब्रह्मचारिणां गुरुकुलवासः । सन्ध्याद्वयोपासनम् । पूर्वां सन्ध्यां जपेत् तिष्ठन् पश्चिमामासीनः । कालद्वयमभिषेकाग्निकर्मकरणम् । अप्सु दण्ड-वन्मज्जनम् । आहूताध्ययनम् । गुरोः प्रियहिताचरणम् । मेखलादण्डाजि-नोपवीतधारणम् । गुरुकुलवर्ज्जं गुणवत्सु भैक्षचरणम् । गुर्वनुज्ञातो भैक्षाभ्यवहरणम् । श्राद्धकृतलवणशुक्तपर्य्युषितनृत्य-गीत-स्त्रीऽमधुमां-साञ्जनोच्छिष्ट-प्राणि- हिंसाश्लीलपरिवर्ज्जनम् । अधःशय्या । गुरोः पूर्वो-त्थानं चरमं संवेशनम् । कृतसन्ध्योपासनश्च गुर्वभिवादनं कुर्य्यात् । तस्य च व्यत्यस्तकरः पादावुपस्पृशेत् । दक्षिणं दक्षिणेनेतरमितरेण । स्वञ्च नामास्याभिवादनान्ते भोः शब्दान्तं निवेदयेत् । तिष्ठन्नासीनः शयानोभु-ञ्जानः पराङ्मुखश्च नास्याभिभाषणं कुर्य्यात् ॥ १-१८ ॥

NOW the studens of the*Vedas* (*Brahmacārins*) shall reside in the houses o their preceptors. (1) And perform the two rites of *Sandhyā*, every day. (2) Standding he (a *Brahmacārin*) shall perform the morning *Sandhayā*, and the evening *Sandhyā*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting and *Mantra* (*Daṇḍavat* .) (5) He shall, study (the Vedas) when called upon to do so. (6) He shall do what is pleasent and beneficial to his preceptor. (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall bet at the houses of virtuous persons, other than his *Gurus* and relatives. (9) With the permission of his preceptor, he shall eat what he has

The text has *Daṇḍavat Majjanam*. An ablution taken without reciting any *Mantra* (*Amantra Snānam*) is called *Daṇḍavat Majjanam* and not, as Jolly has translated it, plunge into the water like a rod.

obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion on a *Śrāddha* ceremony, leaving other than those of his *Guru's* plates, and all kinds of stale food, and talk, honey meat-diet, abusive language, hurtful feeling and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyā* he shall salute his preceptor. (14) He shall simul taneously catch hold of the two feet of his perceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhoḥ' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18)

आसीनस्य स्थितः कुर्य्याभिगच्छंस्तु गच्छतः ।
आगच्छतः प्रत्युद्गाम्य पश्चाद्धावंस्तु धावतः ॥ १९ ॥

If his preceptor sits, let him if he is coming towards him, meeting him, if he runs, running after him. (19)

पराङ्मुखस्याभिमुखः । दूरस्थस्यान्तिकमुपेत्य । शयानस्य प्रणम्य । तस्य च चक्षुर्विषये न यथेष्टावसनः स्यात् । न चास्य केवलं नाम ब्रूयात् । गतिचेष्टाभाषितादिकं नास्यानुकुर्य्यात् । यत्रास्य निन्दापरीवादौ स्यातां न तत्र तिष्ठेत् । नास्यैकासनो भवेत् । ऋते शिलाफलकनौयानेभ्यः । गुरोर्गुरौ सन्निहिते गुरुवद्वर्त्तेत । अनिदि्र्दष्टो गुरुणां स्वान् गुरून् नाभिवादयेत् । बाले समानवयसि वाध्यापके गुरुपुत्रे गुरुवद्वर्त्तेत । नास्य पादौ प्रक्षालयेत् । नोच्छिष्टमश्नीयात् । एवं वेदं वेदौ वेदान् वा स्वीकुर्य्यात् । ततो वेदाङ्गानि । यस्त्वनधोतवेदोऽन्यत्र श्रमं कुर्य्यादसौ ससन्तानः शूद्रत्वमेति । मातुरग्रे विजननं द्वितीयं मौञ्जीबन्धनम् । तत्रास्य माता सावित्री भवति पिता त्वाचार्य्यः । एतेनैव तेषां द्विजत्वम् । प्राङ्मौञ्जीबन्धनाद्द्विजः शूद्रसमो भवति । ब्रह्मचारिणा मुण्डेन जटिलेन वा भाव्यम् । वेदस्वीकरणादूर्द्ध्वं गुर्वनुज्ञातस्तस्मै वरं दत्त्वा स्नायात् । ततो गुरुकुल एव वा जन्मनः शेषं नयेत् । तत्राचार्य्ये प्रेते गुरुवद्गुरुपुत्रे वर्त्तेत ॥ गुरुदारेषु सवर्णेषु वा । तदभावेऽग्निशुश्रूषु नैष्ठिको ब्रह्मचारी स्यात् ॥ २०-४६ ॥

Turning round so as to meet him, it his face is averted. (20) Approaching him, if he is a distance. (21) Bending to him

if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (*Guru*) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him. (27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, it a preceptor's preceptor is arrived. (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (*Guru's* son's) feet. (32) Nor eat the leavings of his places. (33) Thus he shall master one *Veda*, or two Vedas, or three Vedas. (34) After that, the *Vedāṅgas*. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a *Śūdra*. (36) The first birth is from mother. The second birth is on the occasion of putting on the *Mauñji* girdle. (37) In this second birth the *Sāvitrī* is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the *Mauñji* girdle, is like unto a *Śūdra*. (40) A *Brahmacārin* shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic *Brahmacārin* shall attend to the service of the sacred fire. (46)

एवं चरति यो विप्रो ब्रह्मचर्य्यमतन्द्रितः ।
स गच्छत्युत्तमं स्थानं न चेह जायते पुनः ॥ ४७ ॥

A twice-born one, who thus observes the vow of *Brahmacaryam*, with all his senses put under a healthy control, goes to the eternal region, and does not revert to existence. (47)

कामतो रेतसः सेकं व्रतस्थस्य द्विजन्मनः ।
अतिक्रमं व्रतस्याहुर्धर्म्मज्ञा ब्रह्मवादिनः ॥ ४८ ॥

A wilful evacuation of semen by a *Brahmacārin* is pronounced as a breach of the vow by the pious *Brahma-Vādins.* (48)

एतस्मिन्नेनसि प्राप्ते वसित्वा गर्द्दभाजिनम् ।
सप्तागारं चरेद्भैक्षं स्वकर्म्म परिकीर्त्तयन् ॥ ४९ ॥

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

तेभ्यो लब्धेन भैक्षेण वर्त्तयन्नेककालिकम् ।
उपस्पृशंस्त्रिषवणमब्देन स विशुध्यति ॥ ५० ॥

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।
स्नात्वार्कमर्च्चयित्वा त्रिः पुनर्मामीत्यृचं जपेत् ॥ ५१ ॥

Having unconsciously spent his seed in a dream, a *Brahmacārin* shall bathe, and worship the sun, and three times recite the *Punarmāni* etc., verse, whereby he shall regain his purity. (51)

अकृत्वा भैक्षचरणमसमिध्य च पावनम् ।
अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत् ॥ ५२ ॥

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakīrṇa.* (52)

तञ्चैदत्युदियात् सूर्य्यः शयानं कामकारतः ।
निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ ५३ ॥

If the sun rises of sets without the knowledge of a *Brahmacārin,* keeping in bed out of laziness, he shall fast an entire day and night, and repeat the *Gāyatrī Mantra.* (53)

इति वैष्णवे धर्मशास्त्रेऽष्टाविंशोऽध्यायः ॥ २८ ॥

CHAPTER XXIX

आचार्य (गुरु) कर्तव्यता विधान वर्णनम्

यस्तूपनीयव्रतादेशं कृत्वा वेदमध्यापयेत् तमाचार्य्यं विद्यात्। यस्त्वेनं मूल्येनाध्यापयेत् तमुपाध्यायमेकदेशं वा। यो यस्य यज्ञे कर्म्माणि कुर्य्यात् तमृत्विजं विद्यात्। नापरीक्षितं याजयेत्। नाध्यापयेत्। नोपनयेत्॥१-६॥

HE, who having initiated, and counselled Brahmacaryam to a (twice-born one), gives him instructions in the Vedas, is called an *Acārya*. (1) He, who teachers (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upādhyāya*. (2) He, who officiates as a priest at ones sacrifice, is called ones *Ṛttvik*. (3) One should not officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6)

अधर्म्मेण च यः प्राह यश्चाधर्म्मेण पृच्छति।
तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति॥७॥

Either of the persons, who asks a question he has no right do ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. (7)

धर्मार्थौ यत्र न स्यातां शुश्रूषा वापि तद्विधा।
तत्र विद्या न वप्तव्या शुभं बीजमिवोषरे॥८॥

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services propotionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

विद्या ह वै ब्राह्मणमजगाम गोपाय मा शेवधिस्तेऽहमस्मि।
असूयकायानृजवेऽयताय न मां ब्रूया वीर्य्यवती तथा स्याम्॥९॥

The (presiding deity of) Learning appeared to a *Brāhmaṇa*, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to malicious, and to men who have not controlled their senses; by pobency will continue unaffected. (9)

यमेव विद्याः शुचिमप्रमत्तं मेधाविनं ब्रह्मचर्य्योपपन्नम् ।
यस्ते न द्रुह्येत्कतमच्च नाह तस्मै मां ब्रूया निधिपाय ब्रह्मन् ॥१० ॥

O *Brāhmaṇ*, disclose me to him, whom thou shalt know as pure, cautious (paints-taking), intelligent, of continent habits, and who does not use any abusive or unpleasent language to you; to sucha custodian of treasure shall thou disclose me. (10)

इति वैष्णवे धर्मशास्त्रे एकोनत्रिंशोऽध्यायः ॥ २९ ॥

CHAPTER XXX

वेदाध्ययनेऽनध्यादि वर्णनम्

श्रावण्यां प्रौष्ठपद्यां वा च्छन्दांस्युपाकृत्यादर्धपञ्चमान् मासानधीयीत । तत-स्तेषामुत्सर्गं बहिः कुर्य्यान्नानुपाकृतानाम् । उत्सर्गोपाकर्मणोर्मध्ये वेदाङ्गाध्ययनं कुर्य्यात् । नाधीयीताहोरात्रं चतुर्द्दश्यष्टमीषु च । नत्वन्तर-ग्रहसूतके । नेन्द्रप्रयाणे । न वाति चण्डपवने । नाकालवर्षविद्युत्स्तनितेषु । न भूकम्पोल्कापातदिग्दाहेषु । नान्तःशवे । ग्रामे । न शस्त्रसम्पाते । न श्वशृ-गालगर्द्दभनिर्हादेषु । न वादित्रवब्दे । न शूद्रपतिततयोः समीपे । न देवता-यतनश्मशानचतुष्पथरथ्यासु । नोदकान्तः । न पीठोपहितपादः । न हस्त्यश्वोष्ट्रनौगोयानेषु । न वान्तः । न विरिक्तः । नाजीर्णो । न पञ्चनखा-न्तरागमने । न राजश्रोत्रियगोब्राह्मणव्यसने । नोपकर्मणि । नोत्सर्गे । न सामध्यानावृग्यजुषी । नापररात्रमधीत्य शयीत । अभियुक्तोऽप्यन्यध्याये-ष्वध्ययनं परिहरेत् । यस्मादनध्ययनाधीतं नेह नामुत्र फलदम् । तद्यध्ययने-नायुषः क्षयो गुरुशिष्यो- श्च । तस्मादनध्यायवर्ज्जं गुरुणा ब्रह्मलोककामेन विद्या सच्छिष्यक्षेत्रेषु वप्तव्या । शिष्येण ब्रह्मारम्भावसानयोर्गुरोः पादोप-संग्रहणं कार्य्यम् । प्रणवश्च व्याहर्त्तव्यः । तत्र च यदृचोऽधीते तेनास्याज्येना पितृणां तृप्तिर्भवति । यद्ययजूंषि तेन मधुना । यत् सामानि तेन पयसा । यच्चाथर्वणं तेन मांसेन । यत् पुराणेतिहासवेदाङ्गधर्मशास्त्राण्यधीते तेना-स्यान्नेन । यच्च विद्यामासाद्यास्मिल्लोके तया जीवेन्न सा तस्थ परलोके फलप्रदा भवेत् । यश्च विद्याया यशः परेषां हन्ति । अनुज्ञातश्चान्यस्माद-धीयानान्न विद्यामादद्यात् । तदादानमस्य ब्रह्मस्तेयं नरकाय भवति ॥ १-४२ ॥

HAVING performed the rite of *Upākarman* on the full moon in the month of *Śrāvaṇa* of *Bhādra*, a student must study the Vedas for four months and half. (1) After that, the rite of *Utsarga* shall be done, outside the town, in respect of the *Vedas* which

have been completely studied, and not in respect of those whose studies have not then been completed. (2) The *Vedāṅgas* should not be studied between the rites of *Utsarga* and *Upākarman.* (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season nor on the occasion of a solar or lunar eclipse. (5) Nor for an entire day and night, when *Indrās* flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdāha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle, (11) Nor while dogs barking, jackals yelling, and asses braying. (12) Nor when the sound of a musical instrument is heared. (13) Nor nears the *Sūdras* and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Nor after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five toed animal between him and his preceptor. (22) Nor when a king, or a *Śrotriya,* of a *Brāhmana* has met with an accident. (23) Nor (for three days) after the *Upākarman.* (24) Nor (for three days) after *Utsırga.* (25) He should not study the *Ṛk* or the *Yajurveda* when the *Sāma Veda* will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Śāstra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hands, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of *Brahma,* shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his *Guru* both at the commencement and end of his Vedic study by

taking hold of his feet. (32) He shall utter the *Pranava*. (33) Moreover, he, who reads the hymns of the *Ṛk Veda*, satisfies his departed manes as if with clarified butter. (34) By studying the Yajus he satisfies them as if with honey. (35) He, who studies the *Sāma* melodies his manes as if with milk. (36) He, who studies the Atharva, satisfies them as if with oblations of meat. (37) He, who studies the *Purānas*, *Itihāsas*, *Vedāṅgas*, and *Dharma Śāstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world. (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such as conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
आददीत यतो ज्ञानं न तं द्रुहेत् कदाचन ॥ ४३ ॥

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

उत्पादकब्रह्मदात्रोर्गरीयान् ब्रह्मदः पिता ।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥ ४४ ॥

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the Vedas, inasmuch as the birth of a twice-born one in the knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

कामान्माता पिता चैनं यमुत्पादयतो मिथः ।
सम्भूतिं तस्य तां विद्याद्यद्योनाविह जायते ॥ ४५ ॥

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which has in common with the beasts. (45)

आचार्य्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साजरामरा ॥ ४६ ॥

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sāvitrī Mantra*, is the only true, deathless, decayless existence. (46)

य आवृणोत्यवितथेन कर्णावदुःखं कुर्वन्नमृतं संप्रयच्छन्।
तं वै मन्येत् पितरं मातरञ्च तस्मै न द्रुह्येत् कृतमस्य जानन्॥ ४७॥

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

इति वैष्णवे धर्मशास्त्रे त्रिंशोऽध्यायः॥ ३०॥

CHAPTER XXXI

मातापितृ गुरुणाम शुश्रूषाविधान वर्णनम्

त्रयः पुरुषस्यातिगुरवो भवन्ति। माता पिता आचार्य्यश्च। तेषां नित्यमेव शुश्रूषुणा भवितव्या। यत् ते ब्रूयुस्तत् कुर्य्यात्। तेषां प्रियहितमाचरेत्। न तैरननुज्ञातः किञ्चिदपि कुर्य्यात् ॥ १-६ ॥

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (veneable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

एत एव त्रयो वेदा एत एव त्रयः सुराः।
एत एव त्रयो लोका एत एव त्रयोऽग्नयः ॥ ७ ॥

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Viṣṇu*, and *Śiva*. (7)

पिता गार्हपत्योऽग्निर्दक्षिणाग्निर्म्माता गुरुराहवनीयः।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥ ८-९ ॥

The father is the (*Gārhapatya*) household fire, the mother is the caremonial (*Dakṣiṇa*) fire, and the preceptor is the sacrificial (*Āhavanīya*) fire. Commendable are all the acts of him, by whom these three are respected. Futile are the acts of him, by whom these three are dishonoured. (8—9)

इमं लोकं मातृभक्त्वा पितृभक्त्वा नु मध्यगम्।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुतु ॥ १० ॥

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conquers the region of *Brahma*. (10)

इति वैष्णवे धर्मशास्त्रे एकत्रिंशोऽध्यायः ॥ ३१ ॥

CHAPTER XXXII

राजा-ऋत्विक-अधर्मप्रतिषेधी-उपाध्यायपितृव्यादीनामाचार्यवद्व्यवहार वर्णनम्, तेषां पत्न्योऽपि मातृवत् मानवीयास्तच्छ्रुति

राजर्त्विक्श्रोत्रियाधर्म्मप्रतिषेध्युपाध्यायपितृव्यमातामहमातुलश्वशुर-ज्येष्ठभ्रातृसम्बन्धिनश्चाचार्य्यवत्। पत्न्य एतेषां सवर्णाः। मातृष्वसा पितृष्वसा ज्येष्ठा स्वसा च। श्वशुरपितृव्यमातुलर्त्विजां कनीयसां प्रत्युत्थानमेवाभिवादनम्। हीनवर्णानां गुरुपत्नीनां दूरादभिवादनं न पादोपसंस्पर्शनम्। गुरुपत्नीनां गात्रोत्सादनाञ्जनकेशसंयमन-पादप्रक्षालनादीनि न कुर्य्यात्। असंस्तुतापि परपत्नी भगिनीति वाच्या पुत्रीति मातेति वा। न च गुरूणां त्वमिति ब्रूयात्। तदतिक्रमे निराहारो दिवसान्ते तं प्रसाद्याश्नीयात्। न च गुरुणा सह विगृह्य कथां कुर्य्यात्। नैव चास्य परीवादम्। च चानाभिप्रेतम्॥ १-१२॥

A KING, a priest, a *Brāhmaṇa* conversant with the Vedas, one who dissuades from vice, an uncle, a meternal grand-father, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. (1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father' sister, the elder sister. (3) A father-in-law, an uncle, a maternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his *Gurus* wives, of inferior castes, from a distance, and not by touching their feet. (5) He shall not rub or anoint the limbs of his *Gurus* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his *Guru*. (8) Having anywise offended the dignity of his *Guru*, he shall fast for the whole day and take meal after securing his pardon in the evening. (9) He shall not argue with his preceptor out of emulation, (10) nor speak ill of him.(11) Nor do anything which he does not like.(12)

गुरुपत्नी तु युवतिर्नाभिवाद्येह पादयोः ।
पूर्णे विंशतिवर्षे च गुणदोषौ विजानता ॥ १३ ॥

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his *Guru*, by catching hold of her feet. (13)

कामन्तु गुरुपत्नीनां युवतीनां युवा भुवि ।
विधिवद्वन्दनं कुर्य्यादसावहमिति ब्रुवन् ॥ १४ ॥

A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by prostrate before her, and by giving out his name as *I* am such and such. (14)

विप्रोष्य पादग्रहणमन्वहञ्चाभिवादनम् ।
गुरुदारेषु कुर्वीत सतां धर्म्ममनुस्मरन् ॥ १५ ॥

Following rules of good conduct, a young pupil, having returned from distant country, should salute his *Gurus* wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

वित्तं बन्धुर्वय कर्म विद्या भवति पञ्चमी ।
एतानि मानस्थानानिगरीयो यद्यदुत्तरम् ॥ १६ ॥

Wealth, friend, (mature) age, performances of acts in conformity with the (*Śruti* and *Smṛti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

ब्राह्मणं दशवर्षञ्च शतवर्षञ्च भूमिपम् ।
पितापुत्रो विजानीयाद्ब्राह्मणस्तु तयोः पिता ॥ १७ ॥

A *Brāhmaṇa*, ten years old, and a *Kṣatriya* of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the *Brāhmaṇa* is the father. (17)

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणान्तु वीर्य्यतः ।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मनः ॥ १८ ॥

The precedence among *Brāhmaṇas* is according to their knowledge, the precedence among *Kṣatriyas* is according to their prowess, the precedence among *Vaiśyas* is according to their (richness) in (wealth annpaddy, and the precedence among *Śūdras* is according to the (seniority) of their births. (18)

इति वैष्णवे धर्म्मशास्त्रे द्वात्रिंशोऽध्यायः ॥ ३२ ॥

CHAPTER XXXIII

पुंसा के ते शत्रव स्तद्विचार वर्णनम्

अथ पुरुषस्य कामक्रोधलोभाख्यं रिपुत्रयं सुघोरम् भवति । परिग्रहप्रसङ्ग-द्विशेषेण गृहाश्रमिणः । तेनायमाक्रान्तोऽतिपातकमहापातकानुपातकोप-पातकेषु प्रवर्त्तते । जातिभ्रंशकरेषु सङ्करीकरणेष्व- पात्रीकरणेषु च । मलाबहेषु प्रकीर्णकेषु च ॥ १-५ ॥

NOW the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipātakas* (most heinous crimes), *Mahāpātakas* (great crimes) *Anu-pātakas* (small crimes) and *Upa-pātakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ ६ ॥

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced. (6)

This verse also occurs in the *Mahābhāratam* and in the *Bhagavad Gītā*, Ch. XVI., 21.

इति वैष्णवे धर्म्मशास्त्रे त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

CHAPTER XXXIV

मात्रादि गमन पातक परामर्श वर्णनम्

मातृगमनं दुहितृगमनं स्नुषागमनमित्यतिपातकानि ॥ १ ॥

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipātakas* (most deadly sins.) (1)

अतिपातकिनस्त्वेते प्रविशेयुर्हुताशनम् ।
न ह्यन्या निष्कृतिस्तेषां विद्यते हि कथञ्चन ॥ २ ॥

Persons guilty of any of these three classes of *Atipātakas* shall immolate themselves in fire—there is no other atonement for them. (2)

इति वैष्णवे धर्म्मशास्त्रे चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

CHAPTER XXXV

महापातक परामर्श वर्णनम्

ब्रह्महत्या सुरापानं ब्राह्मणसुवर्णहरणं गुरुदारगमनमिति महापातकानि। तत्संयोगश्च। संवत्सरेण पतति पतितेन सह चरन्। एकयानभोजनाशन-शयनैः। यौनस्त्रौवमौखसम्बन्धात् सद्य एव ॥ १-५ ॥

BRĀHMAṆICIDE, wine-drinking, stealing a *Brāhmaṇās* gold, carnal knowledge of a *Gurūs* wife—these are the *Mahāpātakas* (great crimes). (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or sacrificial intercourse, or intercourse with the mouth he becomes an out-cast on the same day. (5)

1. This verse also occurs in the *Mahābhāratam* and in the *Bhagavad Gītā*, Ch. XVI., 21

5. *Maukha-Sambandha*—(lit. interourse by the mouth) means teaching or imparting lesson in sacred works, or studying the scriptures in the company of the out-cast.

अश्वमेधेन शुध्येयुर्म्महापातकिनस्त्विमे।
पृथिव्यां सर्वतीर्थानां तथानुसरणेन वा ॥ ६ ॥

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

इति वैष्णवे धर्म्मशास्त्रे पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

CHAPTER XXXVI

ब्रह्महत्या समाः पताका वर्णनम्

यागस्थस्य क्षत्रियस्य वैश्यस्य च रजस्वलायाश्चान्तर्वत्न्याश्चात्रिगोत्राया-श्चाविज्ञातस्य गर्भस्य शरणागतस्य च घातनं ब्रह्महत्यासमानीति। कौट-साक्ष्यं सुहृद्वध एतौ सुरापानसमौ। ब्राह्मणस्य भूम्यपहरणं निक्षेपापहरणं सुवर्णस्तेयसमम्। पितृव्यनातामहमातुलश्वशुरनृपपत्न्यभिगमनं गुरुदार-गमनसमम्। पितृष्वसृमातृष्वसृस्वसृगमनञ्च। क्षत्रियर्त्विगुपाध्यायमित्रप-त्न्यभिगमनञ्च। स्वसुः सख्याः सगोत्राया उत्तमवर्णायाः कुमार्य्या अन्त्यजाया रजस्वलायाः प्रव्रजिताया निक्षिप्तायाश्च ॥ १-७ ॥

KILLING a Kṣatriya or a Vaiśya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (Gotra) of Atri who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Brāhmaṇa. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Ousting a Brāhmaṇa of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft. (3) The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in-law, or a king is equal to that of carnally knowing a gurūs wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a Śrotriya, or of a priest of an Upādhyāya or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of ones own Gotra, of a woman of ones superior caste, of a virgin, of a low caste woman, of a woman in her menses, of a woman who has taken to asceticism or of female ward of ones own. (7)

If not less than eight Ratis weight.

अनुपातकिनस्त्वेते महापातकिनो यथा ।
अश्वमेधेन शुध्यन्ति तीर्थानुसरणेन वा ॥ ८ ॥

These *Anupātakins* (perpetrators of small sins) are equal to *Mahāpātakins* (in respect of moral dilinquency) and they shall regain their purity by celebrating horse-sacrifices and by visiting all the *Tirthas.* (8)

इति वैष्णवे धर्म्मशास्त्रे षट्त्रिंशोऽध्यायः ॥ ३६ ॥

CHAPTER XXXVII

उपपातक वर्णनम्

अनृतवचनमुत्कर्षे । राजगामि च पैशुन्यम् । गुरोश्चालीकनिर्बन्धः । वेद-निन्दा । अधीतस्य च त्यागः । अग्निमातृपितृसुतदाराणाञ्च । अभोज्यान्ना-भक्ष्यभक्षणम् । परस्वापहरणम् । परदाराभिगमनम् । अथाज्ययाजनम् । विकर्म्मजीवनञ्च । असत् प्रतिग्रहश्च क्षत्रविट्शूद्रगोवधः । अविक्रेयवि-क्रयः । परिवित्तितानुजेन ज्येष्ठस्य । परिवेदनम् । तस्य च कन्यादानम् । याजनञ्च । व्रात्यता । भृतकाध्यापनम् । भृताच्चाध्ययनादानम् । सर्वाक-रेष्वधिकारः । महामन्त्रप्रवर्त्तनम् । द्रुमगुल्मवल्लीलतौषधीनां हिंसा । स्त्रीजीवनम् । अभिचारमलकर्म्मसु प्रवृत्तिः । आत्मार्थे क्रियारम्भः । अना-हिताग्निता । देवर्षिपितृऋणानामनपक्रिया । असच्छास्त्राभिगमनम् । नास्तिकता । कुशीलवता । मद्यपस्त्रीनिषेवणम् । इत्युपपातकानि । १-३४ ॥

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumnising one's own preceptor. (3) Speaking slightly of the *Vedas.* (4) Abandoning one own undegraded parents, sons, or wife. (5) Partaking of food of *Caṇḍālas* and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12) Killing a *Kṣatriya,* or a *Vaiśya,* or a *Śūdra,* or a cow. (13) Selling articles which are forbidden to be sold. (14) Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain

uninitiated beyond the proper age-limit (*Vrātyatā*). (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs, creepers, climbing plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Riṣis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapātakas*. (34)

उपपातकिनस्त्वेते कुर्युश्चान्द्रायणं नराः ।
पराकञ्च तथा कुर्य्युर्यजेयुर्गोमखेन वा ॥ ३५ ॥

Persons guilty of Upapātakas shall practise *Cāndrāyaṇa* or *Parāka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

इति वैष्णवे धर्मशास्त्रे सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

CHAPTER XXXVIII

सकर्तव्यता जातिभ्रंशकरणे प्रायश्चित्त वर्णनम्

ब्राह्मणस्य रुजाकरणम्। अघ्रेयमद्ययोर्घ्रातिः। जैह्मम्। पशुषुमैथुनाचरणम्। पुंसि च। इति जातिभ्रंशकराणि॥ १-६॥

CAUSING bodily pain to a *Brāhmaṇa*. (1) Smelling wines and articles that ought not to be smelled (2) Crookedness. (3) Sexual connection with beasts. (4) And psodomy (or unnatural connection with a woman). (5) These are the crimes that lead to the loss of caste. (6)

जातिभ्रंशकरं कर्म्म कृत्वान्यतममिच्छया।
कुर्य्यात् सान्तपनं कृच्छ्रं प्राजापत्यमनिच्छया॥ ७॥

One having wilfully committed any of these (*jātibhraṁśakara*) crimes, shall practise a *Kṛcchra-Sāntapanam* penance; having unintentionally committed it, one shall practise a *Prājāpatyam* penance by way of expiation. (7)

इति वैष्णवे धर्मशास्त्रेऽष्टत्रिंशोऽध्यायः॥ ३८॥

CHAPTER XXXIX

जीवहिंसाकरणे (संकरीकरणे) दोषस्तत् प्रायश्चित वर्णनम्

ग्राम्यारण्यानां पशूनां हिंसा सङ्करीकरणम् ॥ १ ॥

KILLING domestic or wild animals are crimes, which degrade their perpetrators to the status of a mixed caste (*Saṅkarīkaraṇam*) (1)

सङ्करीकरणं कृत्वा मासमश्नीत यावकम् ।
कृच्छ्रातिकृच्छ्रमथवा प्रायश्चित्तन्तु कारयेत् ॥ २ ॥

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Kṛcchra* or an *Atikṛcchra* penance. (2)

इति वैष्णवे धर्मशास्त्रे एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

CHAPTER XL

अपात्रीकरण (आदानपात्र) तद्वर्णनम्

निन्दितेभ्यो धनादानं वाणिज्यं कुसीदजीवनमसत्यभाषणं शूद्रसेवनमित्य-पात्रीकरणम् ॥ १ ॥

RECEIVING (remuneration) from a despicable person (such as a Mleccha, etc.,) Carrying on trade or usury, speaking falsehood and serving a *Śūdra,*—these are crimes that make their perpetrators unworthy of receiving alms (*Apātrīkaraṇam*). (1)

Receiving gifts from such a person would be regarded as an *Upapātakam.*

अपात्रीकरणं कृत्वा तप्तकृच्छ्रेन शुध्यति ।
शीतकृच्छ्रेण वा भूयो महासान्तपनेन वा ॥ २ ॥

Having committed an *Apātrīkaraṇam* crime one shall practise a *Tapta Kṛcchra* or a *Śīta Kṛcchra* penance, or a couple of *Mahā-Sāntapanam* penances. (2)

इति वैष्णवे धर्मशास्त्रे चत्वारिंशोऽध्यायः ॥ ४० ॥

CHAPTER XLI

मलिनीकरण तत्प्रशमनवर्णनम्

पक्षिणां जलचराणां जलजानाञ्च घातनम् । कृमिकीटानाञ्च । मद्यानुगतभोजनम् । इति मलावहानि ॥ १-४ ॥

KILLING aquatic birds and animals (such as fish, etc.,) and worms and insects. (1—2) Eating things kept in the same box with wine. (3) These are the crimes which lead to defilement (*Malāvaham*). (4)

The text has *Madyānugata-Bhojanam* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects upon the system)."

मलिनीकरणीयेषु तप्तकृच्छ्रं विशोधनम् ।
कृच्छ्रातिकृच्छ्रमथवा प्रायश्चित्तं विशोधनम् ॥ ५ ॥

The practice of a *Tapta-Kṛcchra* penance is the atonement for a *Malāvaham* crime; a *Kṛcchram* or an *Atikṛcchram* penance may also be practised for its expiation. (5)

इति वैष्णवे धर्मशास्त्रे एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

CHAPTER XLII

अकर्तव्या विषये (प्रकीर्णप्रायश्चित) वर्णनम्

यदनुक्तं तत्प्रकीर्णम् ॥ १ ॥

CRIMES other than those already enumerated should be classed within the *Prakīrṇa* (miscellaneous group). (1)

प्रकीर्णपातके ज्ञात्वा गुरुत्वमथ लाघवम् ।
प्रायश्चित्तं बुधः कुर्य्याद् ब्राह्मणानुमतः सदा ॥ २ ॥

In a case of *Prakīrṇa* crime, one, considering its gravity or lightness, shall practise an expiatory penance in accordance with the injunctions of a *Brāhmaṇa*. (2)

इति वैष्णवे धर्मशास्त्रे द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

CHAPTER XLIII

नरकाणां संज्ञां तेषां वर्णनम्

अथ नरका: तामिस्रम्। अन्धतामिस्रम्। रौरवम्। महारौरवम्। कालसूत्रम्। महानरकम्। सञ्जीवनम्। अवीचि:। तपनम्। सम्प्रतापनम्। सङ्घातकम्। काकोलम्। कण्डुलम्। कुट्टानम्। पूतिमृत्तिकम्। लोहशङ्कुः। ऋचीषम्। विषमपन्थानम्। कण्टकशाल्मलि:। दीपनदी। असिपत्रवनम्। लोहकारकमिति। एतेष्वकृतप्रायश्चित्ता अतिपातकिन: पर्य्यायेण कल्पं पच्यन्ते। महापातकिनो मन्वन्तरम्। अनुपातकिनश्च। उपपातकिनश्चतुर्युगम्। कृतसङ्करीकरणाश्च। कृतापात्रीकरणाश्च। कृतमलिनी करणाश्च। प्रकीर्णकपातकिनश्च बहून् वर्षयुगान्॥ १-३२॥

Now about hells. (1) *Tāmisram* (darkness). (2) *Andha Tāmisram* (total darkness). (3) *Rauravam* (hell of great howling). (5) *Kāla-sūtra* (hell of time or death). (6) *Mahā-naraka* (the great hell). (7) *Sañjīvanam* (re-animating). (8) *Avīci* (waveless). (9) *Tāpanam* (burning). (10) *Sampratāpanam* (extremely scorching). (11) *Saṅghātakam* (compressing). (12) *Kākolam* (ravens). (13) *Kandulam* (itching). (14) *Kuttānam* (cutting). (15) *Putimṛttikam* (of putrid soil). (16) *Loha-Śaṅku* (iron-spiked). (17) *Ṛcīṣam* (frying pan). (18) *Viṣama-panthānam* (of undulating ways). (19) *Kaṇtaka-Śālmali* (hell of thorny *Śālmali* (Malabaricum Bombax) trees. (20) *Dipanadī* (flame-river). (21) *Asipatra-Vanam* (sword leaved forest) and Lohakarakam (Iron-fetters.) (22—23) In these *Atipātakins,* who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa;* (24) deadly sinners, (*Mahāpātakins*) who have not done penances, for a *Manvantaram;* (25) Minor sinners (*Anupātakins*), for the like period; (26) (Unexpiated) *Upapātakins,* for four *Yugas.* (27) Those guilty of

* *Kudmalam* is a different reading which Jolly has adopted.

bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts (*Apātrīkaraṇam*). (30) Similarly, those who have commited crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakīrṇa* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences. (32)

कृतपातकिनः सर्वे प्राणत्यागादनन्तरम् ।
याम्यं पन्थानमासाद्य दुःखमश्नन्ति दारुणम् ॥ ३३ ॥

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

यमस्य पुरुषैर्घोरैः कृष्यमाणा यतस्ततः ।
सुकृच्छ्रेणानुकारेण नीयमानाश्च ते यथा ॥ ३४ ॥

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

श्वभिः शृगालैः क्रव्यादैः काककङ्कबकादिभिः ।
अग्नितुण्डैर्भक्ष्यमाणा भुजङ्गैर्वृश्चिकैस्तथा ॥ ३५ ॥

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions. (35)

अग्निना दह्यमानाश्च तुद्यमानाश्च कण्टकैः ।
क्रकचैः पाट्यमानाश्च पीड्यमानाश्च तृष्णया ॥ ३६ ॥

Burnt by fire, pricked by thorns, severed with saws and oppressed by thirst. (36)

क्षुधया व्यथमानाश्च घोरैर्व्याघ्रगणैस्तथा ।
पूयशोणितगन्धेन मूर्च्छमाना पदे पदे ॥ ३७ ॥

Oppressed with hunger, attacked by ferocious tigers, and fainting with the putrid smell of blood and pus. (37)

परान्नपानं लिप्सन्तस्ताड्यमानाश्च किङ्करैः ।
काककङ्कबकादीनां भीमानां सदृशाननैः ॥ ३८ ॥

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. (38)

क्वचित् क्वाथ्यन्ति तैलेन ताड्यन्ते मुषलैः क्वचित् ।
आयसीषु च वट्यते शिलासु च तथा क्वचित् ॥ ३९ ॥

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and somewhere they are pasted on slabs of iron. (39)

क्वचिद्वान्तमथाश्नन्ति क्वचित् पूयमसृक् क्वचित् ।
क्वचिद्विष्ठां क्वचिन्मांसं पूयगन्धि सुदारुणम् ॥ ४० ॥

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

अन्धकारेषु तिष्ठन्ति दारुणेषु तथा क्वचित् ।
कृमिभिर्भक्ष्यमाणाश्च वह्नितुण्डैश्च दारुणैः ॥ ४१ ॥

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

क्वचिच्छीतेन बाध्यन्ते क्वचिद्वामेध्यमध्यगः ।
परस्परमथाश्नन्ति क्वचित् प्रेताः सुदारुणाः ॥ ४२ ॥

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in *distraction of hunger.* (42)

क्वचिद्भूतेन ताड्यन्ते लम्बमानास्तथा क्वचित् ।
क्वचित् क्षिप्यन्ति वाणौघैरुत्कृत्यन्ते तथा क्वचित् ॥ ४३ ॥

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

कण्ठेषु दत्तपादाश्च भुजङ्गभोगवेष्टिताः ।
पीड्यमानास्तथा यन्त्रैः कृष्यमाणाश्च जानुभिः ॥ ४४ ॥

Here the emissaries of Death trample upon their throats, their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines and dragged on by their knees. (44)

The text has *Kaṇṭheṣu Dattapādāsca*. We fail to understand why Jolly has translated it as "walking upon thorns. *Kaṇṭha* means throat; substituting *Kaṇṭeṣu* for *Kaṇṭeṣu*, as Jolly as manifestly done, the text would be absurdly senseless and directly condradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kaṇṭa* may ever have the meaning of *Kaṇṭakam* (thorn)—*Tr*.

The Uttara-Khaṇḍam of the Garuda Purāṇam, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

भग्नपृष्ठशिरोग्रीवाः सुचीकण्ठाः सुदारुणाः ।
कूटागारप्रमाणैश्च शरीरैर्यातनाक्षमैः ॥ ४५ ॥

एवं पातकिनः पापमनुभूय सुदुःखिताः ।
तिर्य्यग्यौनौ प्रपद्यन्ते दुःखानि विविधानि च ॥ ४६ ॥

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the wombs of lower animals and are subjected to various kinds of pain. (45—46)

The text has Śuci-kaṇṭha. Jolly has translated it as "the necks of these poor beings are not stouter than a needle." We do not wish to make any comment on this.

इति वैष्णवे धर्मशास्त्रे त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

CHAPTER XLIV

नरकस्थानां यमयातना निणर्य वर्णनम्

अथ पापात्मनां नरकेष्वनुमृतदुःखानां तिर्य्यग्योनयो भवन्ति। अतिपात-किनां पर्य्यायेण सर्वाः स्थावरयोनयः। महापातकिनाञ्च कृमियोनयः। अनुपातकिनां पक्षियोनयः। उपपातकिनां जलजयोनयः। कृतजा-तिभ्रंशकराणां जलचरयोनयः। कृतसङ्करीकरणकर्म्मणां मृगयोनयः। कृतापात्रीकरणकर्मणां पशुयोनयः। कृतमलिनीकरणकर्माणां मनुष्येष्व-स्पृश्ययोनयः। प्रकीर्णेषु प्रकीर्णा हिंस्राः क्रव्यादा भवन्ति। अभोज्यान्ना-भक्ष्याशी कृमिः। स्तेनः श्येनः। प्रकृष्टवर्त्मापहारी विलेशयः। आखुर्धान्यहारी। हंसः कांस्यापहारी। जलं हृत्वाभिल्पवः। मधु दंशः। पयः काकः। रसं श्वा। घृतं नकुलं। मांसं गृध्रः। वसां मद्गुः। तैलं तैलपायिकः। लवणं वीचिवाक्। दधि बलाका। कोशेयं हृत्या भवति तित्तिरिः। क्षौमं दद्दुरः। कार्पास तान्तवं क्रौञ्चः। गोधा गाम्। वाग्गुदो-गुडम्। छुच्छुन्दरिर्गन्धान्। पत्रशाकं वर्ही। कृतान्नं श्वावित्। अकृतान्नं शल्लकः। अग्निं वकः। गृहकार्य्युपस्करम्। रक्तवासांसि जवञ्जीवकः। गजं कूर्म्मः। अश्वं व्याघ्रः। फलं पुष्पं वा मर्कटः। ऋक्षः स्त्रियम्। यानमुष्ट्रः। पशूनजः॥ १-४३॥

Now after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipātakins* successively pass into the life-forms of all immobile creatures. (2) *Mahāpātakins* are successively born into the wombs of insects. (3) *Anupātakins* in the wombs of birds. (4) *Upapātakins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7)

Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of cut-cast women. (9) Those, who are guilty of *Prakīrṇa* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal become a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18) A juice-stealer becomes a dog. (19) A stealer of clarified butter becomes an ichneumon. (20) A meat-stealer becomes a vulture. (21) A lard-stealer becomes a cormorant. (22) An oil-stealer becomes a cockroach. (23) A salt-stealer becomes a cricket. (24) A stealer of milk-curd becomes a herom. (25) A silk-stealer becomes a partridge. (26) A linen-stealer becomes a frog. (27) A stealer of cotton threads becomes a curlew (*Krauñca*). (28) A cow-stealer become lizard (*Godhā*). (29) A stealer of treacle becomes a *Valguda* (bird). (30) A stealer of scents becomes a mole. (31) A stealer of edible leaves becomes a pea-cok. (32) A stealer of confectionery becomes a boar. (33) A stealer of uncooked grain becomes a porcupine. (34) A fire-stealer becomes a heron. (35) A stealer of house-hold implements becomes a wasp. (36) A stealer of red cloths becomes a *Cakora* bird. (37) An elephant-stealer becomes a tortoise. (38) A horse-stealer becomes a tiger. (39) A fruit of flower-stealer becomes a monkey. (40) A stealer of women becomes a bear. (41) A cart-stealer becomes a camel. (42) A stealer of animals becomes a goat. (43)

[19] Such as sugar-cane-juice, etc.

[30] Nanda explains *Valguda* as a kind of bat, which is evidently indentical with *Vāgvada* mentioned by Haradatta on Gautam, Chap. (XVII 34) Dr. Bulher suggests that is the name of a species of large harbivorous bat (flying-fox) called *Vagud* of *Vagul* in Gujrātī.

यद्वा तद्वा परद्रव्यमपहृत्य बलान्नरः ।
अवश्यं याति तिर्य्यक्त्वं जग्ध्वा चैवाहुतं हविः ॥ ४४ ॥

The man, who wilfully steals an article belonging to another, or drinks clarified butter not offered unto the sacred fire, is sure to take birth in the womb of a lower animal. (44)

स्त्रियोऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयुः ।
एतेषामेव जन्तूनां भार्य्यात्वमुपयान्ति ताः ॥ ४५ ॥

Women, guilty of these crimes, are reborn as females of those animals. (45)

इति वैष्णवे धर्मशास्त्रे चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

CHAPTER XLV

नरकोतीर्था तिर्यग्योन्योर्मनुष्योनि वर्णनम् पापकर्मणा कर्मविपाकेन मनुष्याणां लक्षणानि वर्णनम्

अथ नरकानुभूतदुःखानां तिर्य्यक्त्वमुर्त्तीनां मनुष्येषु लक्षणानि भवन्ति। कुष्ठ्यतिपातकी। ब्रह्महा यक्ष्मी। सुरापः श्यावदन्तकः। सुवर्णहारी कुनखः। गुरुतल्पगो दुश्चर्म्मा। पूतिनासःपिशुनः। पूतिवक्त्रः सूचकः। धान्यचौरोऽङ्गहीनः। मिश्रचौरोऽतिरिक्ताङ्गः। अन्नापहारकस्त्यामयावी। वागपहारको मूकः। वस्त्रापहारकः श्वित्री। अश्व्यपहारकः पङ्कुः। देवब्राह्मणाक्रोशतो मूकः। लोलजिह्वो गरदः। उन्मत्तोऽग्निदः। गुरुप्रतिकूलोऽपस्मारी। गोघ्नस्त्वन्धः। दीपापहारकश्च। काणश्च दीपनिर्वापकः। त्रपुचामरसीसकविक्रयीः रजकः। एकशफविक्रयी मृगव्याधः। कुण्डाशी भगास्यः। घाण्टिकः स्तेनः। वार्द्धूषिको भ्रामरी। मिष्टाश्येकाकी वातगुल्मी। समयमेत्ता खल्वाटः। श्लीपद्यवकीर्णी। परवृत्तिघ्नो दरिद्रः। परपीडाकरी दीर्घरोगी॥ १-३१॥

Now, the sinners, let loose from hells after suffering torments therein, having worked up their way from the plane of animal life to that of human existence, are reborn with certain marks on their person. (1) *Atipātakins* shall be reborn as lepers. (2) A *Brāhmaṇicide,* as a person suffering from pulmonary consumption. (3) A wine drinker, as one suffering from the disease known as black teeth. (4) A gold-stealer as one suffering from bad nails. (5) A defiler of his *Guru's* bed as one affected with a cutaneous affection (lit, diseased skin). (6) A traitor or slanderer, as one suffering from putrid nose (fetid-smelling coryza.) (7) A base informer, as one with foul-breath. (8) A paddy stealer as a deformed person. (9) A person, who steals paddy by substituting bad for good paddy, will be re-born as one with a limb in excess. (10) A stealer of cooked food as a dyspeptic. (11) A stealer of words as a dumb person. (12) A cloth-stealer

as one suffering from Psoriasis. (13) A horse stealer as a maimed one. (14) A foul-mouthed abuser of the gods and *Brāhmaṇas* as a dumb person. (15) A poisoner as one with a loose-bound tongue . (16) An incendiary as a lunatic. (17) He, who acts in hostility to his *Guru,* will be reborn as one suffering from epilepsy. (18) A cow-killer as a blind person. (19) So is the stealer of lamp. (20) An extinguisher of lamp, blind in the one eye. (21) A seller of tin, chowries, and lead as a washerman. (22) A seller of an animal with unbifurcated hoofs as a hunter. (23) An eater of the food of a pander is reborn as a man, who suffers his mouth to be abused. (24) A thief, other than a stealer of gold, is reborn as a bell-man. (25) An usurer, as one suffering from vertigo. (26) One, who eats dainties alone, as one suffering from intestinal glands of the *Vātaja* (nervous) type. (27) A breaker of promise or contract, as a bald-pated one. (28) A *Brahmacārin,* who has broken the vow of chastity, as one suffering from Elephantiasis. (29) A destroyer of other men's means of subsistence as an indigent one. (30) An oppressor of men as a life-long invalid. (31)

16. The text has *Lola jihva* which signifies a natural looseness of the muscles of the tongue which impels the patient to constantly protrude and draw in that organ owing to abnormal accumulation of saliva in his mouth. It does not directly mean a stammerer, as Jolly has translated it, but stammering may ensue as one of the effects of the disease.

18. The text has *Kuṇḍāśi* which means one depending upon a Kuṇḍa for subsistance. 'The son of a woman born in adultery by a man while her husband is living is (*Patyau Jīvati*), *Kuṇḍa,* (*Syat*), M.S.3.174.

See also. Yājñavalkya i. 122 and 224 and Mauu 3. 158 and not persons born in adultery, in general, as Jolly has translated it. The text has *Ghāntika,* which means one whose duty is to ring the bell. It is synonemous with *Ghantā-tāda,* a bell-man. Jolly has translated as a "bard". The text has *Bhrāmarī,* which means one suffering from *Bhrama,* vertigo or giddiness. Jolly has translated it as epileptic. The text has *Vātagulmī,* which signifies a person suffering from intestinal glands, due to the exited or agitated condition of the bodily Vāyu (netural energy). Jolly has translated it as rheumatic which is manifestly incorrect. The text has *Avakirṇī* which means a *Brahmacārin* who has broken his plighted continence,

not breakers of the vow of chastity in general, as Jolly has translated it.

एवं कर्म्मविशेषेण जायन्ते लक्षणान्विताः ।
रोगान्वितास्तथान्धाश्च कुब्जखञ्जैकलोचनाः ॥ ३२ ॥
वामना बधिरा मूका दुर्बलाश्च तथापरे ।
तस्मात् सर्वं प्रयत्नेन प्रायश्चित्तं समाचरेत् ॥ ३३ ॥

Thus through the (dynamics) of specific acts men are born with specific marks on their persons, or blind, maimed, hunch-backed, one-eyed, deaf, dumb, dwarfish, or invalid, or as weaklings. (Hence one should perform rites of expiation by all means. (32—33)

इति वैष्णवे धर्म्मशास्त्रे पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

CHAPTER XLVI

कृच्छ्रादि व्रतविधान वर्णनम्

अथ कृच्छ्राणि भवन्ति। त्र्यहं नाश्नीयात्। प्रत्यहञ्च त्रिषवणं स्नानमाचरेत्। त्रिः प्रतिस्नानमपस्थ मज्जनम्।

मन्त्रस्त्रिरघमर्षणं जपेत्। दिवास्थितस्तिष्ठेत्। रात्रावासीनः। कर्म्मणोऽन्ते पयस्विनीं दद्यात्। इत्यघमर्षणम्। त्र्यहं सायं त्र्यहं प्रातस्त्र्यहमयाचितमश्नीयादेष प्राजापत्यः। त्र्यहमुष्णाः पिबेदपस्त्र्यहमुष्णं घृतं त्र्यहमुष्णं पयस्त्र्यहञ्च नाश्नीयादेष तप्तकृच्छ्रः। एष एव शीतैः शीतकृच्छ्रः कृच्छ्रातिकृच्छ्रः। पयसा दिवसैकविंशतिक्षपणम्। उदकसक्तुनां मासाभ्यवहारेणोदककृच्छ्रः। विसाभ्यवहारेण मूलकृच्छ्रः। विल्वाभ्यवहारेण श्रीफलकृच्छ्रः। पद्माक्षैर्वा। निराहारस्य द्वावशाहेन पराकः। गोमूत्रगोमयक्षीरदधिसर्पिः कुशोदकान्येकदिवसमश्नीयाद्द्वितीयमुपवसेदेतत् सान्तपनम्। गोमूत्रादिभिः प्रत्यहाभ्यस्तैर्महासान्तपनम्। त्र्यहाभ्यस्तैश्चातिसान्तपनम्। पिण्याकाचामतक्रोदकसक्तुनामुपवासान्तरितोऽभ्यवहारस्तुलापुरुषः। कुशपलाशोडुम्बरपद्मशङ्खपुष्पीवटब्रह्मसुवर्च्चलापत्रैः क्वथितस्याम्भर प्रत्येकं पानेन पर्णकृच्छ्रः ॥ १-२३ ॥

THE following constitutes a *Kṛcchra* penance. (1) Do not eat for three days. (2) Bathe three times, each day. (3) Plunge into the water at each of the three baths and recite the *Aghamarṣaṇaṁ Mantra*. (4—5) Remain standing in the day. (6) Seated in the night. (7) Make the gift of a milch cow at the close of the penance. (8) This is *Aghamarṣaṇam* . (9) For three days take meal in the evening; for three days take meal in the morning, and for three days take that which is obtained without solicitation, and fast for three days,— this is what constitutes

१. The same penance may be also practised by fasting for three days and by reading the *Aghamarṣam Sūktam* at its close.

a *Prājāpatyam.* (10) For three days drink hot water, for three days take warm clarified butter, for three days take warm milk, and fast for the (the last) three days. This is what constitutes a *Tapta Kṛcchra* (penance). (11) The penance practised in the same manner by substituting cold for hot water, clarified butter, and milk is called a *Śīta Kṛcchram.* (12) To live on milk alone for twenty one days (in succession) constitutes a *Kṛcchrāti Kṛcchram* (austered of the penances). (13) To live on water (*Udak*) and powders of fried barley grains (*Saktu*) for a month consitutes an *Udaka-kṛcchram* (water-penance). (14) Thus to live upon stems of lotus plants is called *Mūla Kṛcchram* (root penance). (15) Living on *Vilva* fruits for a month is called *Vilva Kṛcchram* (Vilva-penance). (16) A continuous fasting for twelve days constitutes a *Parāka* penance. (17) Take cow's urine, cow-milk, curdled cow-milk, melted cow-butter, and washing of *Kuśa* grass on the first day and fast on the day following:—This is what is called a *Sāntapanam* penance. (18—19) Habitual taking of any of these substances such as, cow-milk, etc., one day, and fasting on the alternate day (for a weak) constitutes what is called a *Mahā Sāntapanam.* (20) Taking any of these substances alone on the three successive days and thus for a period of eighteen days, alternated by six sets of three days' fasting, constitutes what is called an *Ati-Sāntapanam* (penance). (21) Eating of oil-cakes after the first day of fasting, followed by a day of fasting, taking of the foam of rice-boildings on the next day, followed by a day of fasting, taking of whey on the next day followed by a day of fasting, taking of barley-powders on the next day followed by a day of fasting constitute what is a *Tulā-puruṣa* (penance). Taking of decoctions of *Kuśa* blades, *Palāśa* leaves, *Audumbara* leaves, *Padma* leaves, *Vaṭa* leaves, *Śaṅkha-puṣpī* leaves and leaves of *Brāhmī* plants, respectively, each day, for a week, constitutes what is called a *Parna-Krichchha* penance (leaf-penance). (22—23)

The term of a Prājāpatyam penance is twelve days.

कृच्छ्राण्येतानि सर्वाणि कुर्वीत कृतपावनः ।
नित्यं त्रिषवणस्नायीऽधःशायी जितेन्द्रियः ॥ २४ ॥

A full shorn, self-controlled, votary bathing, three times a day, and lying on a couch, is alone competent to practise any of these *Kṛcchra* (austere) penances. (24)

स्त्रीशूद्रपतितानाञ्च वर्ज्जयेच्चाभिभाषणम् ।
पवित्राणि जपेन्नित्यं जुहुयाच्चैव शक्तितः ॥ २५ ॥

While engaged in practising any of these penances, one shall renounce all speaking with women and degraded persons, recite the sacred *Mantras*, and cast libations (of melted butter) in the sacrificial fire according to his might. (25)

इति वैष्णवे धर्मशास्त्रे षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

CHAPTER XLVII

चान्द्रायण व्रतवर्णनम् ग्रासार्थान्व निर्णय वर्णनम्

अथ चान्द्रायणम्। ग्रासानविकारानश्नीयात्। तांश्च कलाभिवृद्धौ क्रमेण वर्द्धयेर्द्धानौ ह्रसयेदमावास्यां नाश्नीयादेष चान्द्रायणो यवमध्यः। पिपीलिकामध्यो वा। यस्यामामावस्या मध्ये भवति स पिपीलिका मध्यः। यस्य पौर्णमासी स यवमध्यः। अष्टौ ग्रासान् प्रतिदिवसं मासमश्नीयात् स यतिचान्द्रायणः। सायं प्रातश्चतुरश्चतुरः स शिशुचान्द्रायणः। यथा कथञ्चित् षष्ठ्योनां त्रिशतीं मासेनाश्नीयात् स सामान्यचान्द्रायणः॥ १-९॥

Now about *Cāndrāyaṇaḥ*. (1) Let a man take morsels of food, unvarying in size, (while engaged in practising this penance). (2) He shall increase the number of his morsels with that of the lunar phases during the light fortnight. (3) Successively decreasing it by one, each day, during the dark fortnight, fasting on the day of the new moon. This is what is called a *Cāndrāyaṇaḥ*. There are two kinds of *Cāndrāyaṇaḥ*, *Yavamadhyaḥ* (barley-middled) and *Pipili-madhya* (Ant-middled) A *Cāndrāyaṇaḥ* during the middle (of the term) of which a new moon occurs in called Ant-middled. (4—5) That in the middle of which a of full moon occurs is called *barley-middled*. (6) That in which, a Yati takes eight morsels of food, each day, for a month, is also called a *Cāndrāyaṇaḥ*. (7) That in which one takes four morsels of food in the morning and four morsels of food in the evening is called an Infant *Cāndrāyaṇaḥ*. (8) Eating any how three hundred less sixty morsels of food in the course of a month is called *Sāmanya* (general) *Cāndrāyaṇaḥ*. (9)

व्रतमेतत् पुरा भूमि कृत्वा सप्तर्षयोऽमलाः ।
प्राप्तवन्तः परं स्थानं ब्रह्मा रुद्रस्तथैव च ॥ १० ॥

O Earth, the seven, holy *Ṛṣis,* as well as the gods *Brahmā* and *Rudra,* having practised this penance of yore, acquired splendid existences. (10)

इति वैष्णवे धर्मशास्त्रे सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

CHAPTER XLVIII

अन्नदोषार्थ यवेन प्रायश्चितम् वर्णनम्

अथ कर्म्मभिरात्मकृतैर्गुरुमात्मानं मन्येतात्मार्थे प्रसृतियावकं श्रपयेत् । न ततोऽग्नौ जुहुयात् । न चात्र बलिकर्म्म । अश्रृतं श्रप्यमाणं शृतञ्चाभिमन्त्रयेत् । श्रप्यमाणे रक्षां कुर्य्यात् । ब्रह्मा देवानां पदवीः कवीनां ऋषिर्विप्राणां महिषो मृगाणां श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्निति दर्भान् वध्नाति । शृतञ्च तमश्नीयात् पात्रे निषिच्य । ये देवा मनोजाता मनोजुषः सुदक्षा दक्षपितरः ते नः पान्तु ते तोऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहेत्यात्मनि जुहुयात् । अयाचान्तो नाभिमालमेत । स्नाताः प्रीता भवत यूयमापोऽस्माकमुदरे यवाः । ता अस्मभ्यमनमी वा अपक्षा अनागसः सन्तु देवीरमृता ऋता वृध इति । त्रिरात्रं मेधावी । षड्रात्रं पापकृत् । सप्तरात्रं पीत्वा महापातकिनामन्यतमः पुनाति । द्वादशरात्रेण पूर्वपुरुषकृतमपि पापां निर्द्दहति । मासं पीत्वा सर्वपापानि । गोनिहारमुक्तानां यवानामेकविंशतिरात्रञ्च ॥ १-१६ ॥

CONSIDERING himself as weighed down with sin, committed by his own acts, let a man cook a handful of barley-gruel for his own use. (1) He shall not cast oblations of the same in fire. (2) Neither must he make the *Vali* offerings. (3) Let him consecrated this barley-gruel with the (sacred) *Mantras*, respectively in its unboiled, boiling and cold stages. (4) Protect the boiling barley-gruel, by tying *Kuśa* blades round the neck of the cooking pot, and by reciting the *Mantram*, which runs as follows:—The holy *Soma*, who is the *Brahmā* (highest priest) among the gods, the leader among the clear-visioned seers, the

3. After is has become cold after the cooking.

56. The text has *Kavi*. Sayana has uniformly explained the term as synonimous with *Krāntadarśī*, a man vision extending far beyond the range of that of ordinary mortals, or with a knowledge penetrating far into the darkness beyond the horizon of human knowledge.

Ṛṣi among *Brāhmaṇas,* the buffalo among horned animals, the falcon among birds, the Svadhiti tree among the forest trees, tricles down murmuring and imparting holiness. (5—6) He shall take that barley-gruel by pouring it out a separate vessel. (7) He shall cast oblations of the same unto the fire of his own soul (east that), and recite the following *Mantram:*—Salutation unto the gods that are born of mind, the upholders of the mind, the intelligent sons of vitality. May they protect us, may they purify us. (8—9) Then after having sipped water, he shall touch his navel and recite the *Mantra* running as:—Rest contented in our stomach, O ye waters, and ye barley-corns, after having been bathed. They shall not prove unwholesome, or incongenial to us, conferring health and immortality, and increasing our sacrifices. (10) The intelligent one shall (perform this rite) for three days; (11) A sinner, for six days. (12) Any of the *Māhāpātakins* will be purified by taking it for seven days. (13) Taking it for twelve days extinguishes even sins committed by one's ancestors. (14) Taking it for a month extinguishes all sin. (15) Taking gruel of barley corns, passed off indigested with the excrements of a cow, for twenty one days, likewise extinguishes all sin. (16)

10. The text has *Nābhimālabheta.* Jolly has translated it as "let him seize the centre of the vessel."

The text has *Ṛtā-vṛdha Iti.* Jolly has translated it as Increasers of justice.

16. *Gonihāra muktānām Yavānām* is the word that occurs in the text, which means barley corn passed of undigested by a cow with her excrements and not, as Jolly has translated it, "dissolved in excrements of a cow. The use of such barley grains is recommended by Caraka in certain types of urinary complaints; and they were considered whole some and purifying by our ancient *Ṛṣis.*

यवोऽसि धान्यराजोऽसि वारुणो मधुसंयुत: ।
निर्णोद: सर्वपापानां पवित्रमृषिभि: स्मृतम् ॥ १७ ॥

घृतमेव मधु यवा आपो वा अमृतं यवाः ।
सर्वे पुनीत मे पापं यन्मे किञ्चन दुष्कृतम् ॥ १८ ॥

The barley-gruel should be consecrated by reciting the following *Mantra*. Thou art barley, the king of all food-grains (*Dhānya*). *Varuṇa* is thy presiding deity. Mixed with honey thou dost extinguish all kinds of sin. The holy *Ṛṣis* have proclaimed thee as purifying and sin-absolving. Barley is clarified butter, barley is honey; barley is water, barley is ambrosia. O you barley corns, efface my sins, and iniquities I have committed by words, by acts and by evil thoughts. (17—18)

वाचा कृतं कर्म्मकृतं मनसा च विचिन्तितम् ।
अलक्ष्मीं कालकर्णीञ्च नाशयध्वं यवा मम ॥ १९ ॥

O ye barley corns, extinguish the sin I have committed by my mind, and body, avert distress and ill-fortune. (19)

श्वशूकरावलीढञ्च उच्छिष्टोपहतञ्च यत् ।
मातापित्रोरशुश्रूषां पुनीध्वञ्च यवा मम ॥ २० ॥

O ye barley corns, absolve me of sins I have committed through partaking of food licked by dogs or swine, or defiled by the touch of leavings, and purify me from the stain of negligence to my parents. (20)

गणान्नं गणिकान्नञ्च शूद्रान्नं श्राद्धसूतकम् ।
चौरस्यान्नं नवश्राद्धं पुनीध्वञ्च यवा मम ॥ २१ ॥

Purify me from the sin of eating the food of a courtesan, of a hotel-keeper, of a thief, of a *Śū dra*, as well as that due to my eating on the occasion of a *Nava Śrāddha*, or of a *Jāta Śrāddha* ceremony. (21)

बालधूर्तमधर्मञ्च राजद्वारकृतञ्च यत् ।
सुवर्णस्तैन्यमव्रात्यमयाज्यस्य च याजनम् ।
ब्राह्मणानां परीवादं पुनीध्वञ्च यवा मम ॥ २२ ॥

O ye barley corns, purify me from the sin of cunningness I have practised out of ignorance, foolishness, or in my infancy, or in royal courts of justice, or by stealing gold, or by speaking ill of any *Brāhmaṇa*, by officiating as a priest at the sacrifice of one, who should not be so served. (22)

इति वैष्णवे धर्मशास्त्रेऽष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

CHAPTER XLIX

मार्गशीर्षशुक्लैकादश्युपाख्यान वर्णन, सर्वपाप निवृत्यर्थ वासुदेवार्चन वर्णनम्

मार्गशीर्षशुक्लैकादश्यामुपोषितो द्वादश्यां भगवन्तं वासुदेवमर्च्चयेत्। पुष्पधूपानुलेपनदीपनैवेद्यैर्ब्राह्मणतर्पणैश्च व्रतमेतत्। संवत्सरं कृत्वा पापेभ्यः पूतो भवति। यावज्जीवं कृत्वा श्वेतद्वीपमाप्नोति। उभयपक्षद्वादशीष्वेवं स्वर्गलोकं प्राप्नोति। यावज्जीवं कृत्वा विष्णोर्लोकमाप्नोति। एवमेव पञ्चदशीष्वपि ॥ १-७ ॥

FAST on the eleventh day of the light fortnight in the month of *Agrahāyaṇa*, and worship the god *Vāsudeva* with offerings of flowers, lighted lamps, burning incensesticks, and scents, on the twelfth day, and feed the *Brāhmaṇas* as well. By practising this vow for a year, one is absolved of all sin. By practising this vow, life long, one takes birth in the White Island (*Śveta Dvīpu*), famous in the *Purāṇas* as the favourite abode of *Viṣṇu*. (1—4) By practising this vow on the twelfth days of the moon's wane and increase, for a year, one goes to heaven; to the region of *Viṣṇu*, by practising it for life. Likewise, on the fifteenth day of the fort-night. (5—7)

ब्रह्मभूतममावास्यां पौर्णमास्यां तथैव च।
योगभूतं परिचरं केशवं महदप्नुयात् ॥ ८ ॥

By worshipping *Keśava*, the embodiment of Yoga, on the day of the full moon, and *Keśava*, the exponent of *Brahma*, on the day of the new moon, one attains the nature of *Brahma*, the highest of all existence. (8)

According to Nanda Pandit the two forms of *Viṣṇu* mentioned here should be regarded as two different deities and worshipped as salutation unto *Brahma-Keśava* and salutation unto *Yoga-Keśava*.

दृश्येते सहितौ यस्यां दिवि चन्द्रवृहस्पती ।
पौर्णमासी तु महती प्रोक्त्वा संवत्सरे तु सा ॥ ९ ॥
तस्यां दानोपवासाद्यमक्षयं परिकीर्त्तितम् ।
तयैव द्वादशी शुक्ला या स्याच्छ्रवणसंयुता ॥ १० ॥

The day of the full-moon, when the moon is found in the company of the Jupiter in the sky, is called *Mahatī*. The twelfth day of the light fortnight in the month of *Śrāvaṇa*, marked by the asterism *Śrāvaṇā*, is also known by the same epithet; fasts and gifts observed and made on these days bear infinite fruits. (9—10)

इति वैष्णवे धर्म्मशास्त्रे एकोनपञ्चाशोऽध्यायः ॥ ४९ ॥

CHAPTER L

ब्रह्म, गोवधादि प्रायश्चित्तार्थ वने पर्णकुटी विधान वर्णनम्

वने पर्णकुटीं कृत्वा वसेत्। त्रिषवणं स्नायात्। स्वकर्म्म चाचक्षाणो ग्रामे भैक्ष्यमाचरेत्। तृणशायी च स्यात्। एतन्महाव्रतम्। ब्राह्मणं हत्वा द्वादश-संवत्सरं कुर्य्यात्। यागस्थं क्षत्रियं वा। गुर्विणीं रजस्वलां वा। अत्रिगोत्रां वा नारीम्। मित्रं वा। नृपतिवधे महाव्रतमेव द्विगुणं कुर्य्यात्। पादोनं क्षत्रियवधे। अर्द्धं वैश्यवधे। तदर्द्धं शूद्रवधे सर्वेषु शवशिरोध्वजी स्यात्। सर्वेषु जीवेषु क्षमी स्यात्। मासमेकं कृतवापनो गवानुगमनं कुर्य्यात्। आसीनास्वासीत। स्थितासु स्थितः स्यात्। अवसन्नां चोद्धरेत्। भयेभ्यश्च रक्षेत्। तासां शीतादित्राणमकृत्वा नात्मनः कुर्य्यात्। गोमूत्रेण स्नायात् गौरसैश्च वर्त्तेत। एतद्गोव्रतं गोवधे कुर्य्यात्। गजं हत्वा पञ्च नीलान् वृषभान् दद्यात्। तुरगं वासः। एकहायनमनडाहं खरवधे। मेषा-जवधे च। सुवर्णकृष्णलमुष्ट्रवधे। श्वानं हत्वा त्रिरात्रमुपवसेत्। हत्वा मूषकमार्ज्जारनकुलमण्डुकडुण्डुभाजगराणामन्यतममुपोषितः कृसरान्नं भोजयित्वा लोहदण्डं दक्षिणां दद्यात् गोधोलुककाकझषवधे त्रिरात्रमुपव-सेत्। हंसवकबलाकमद्गुवानरश्येनभासचक्रवाकाणामन्यतमं हत्वा ब्राह्मणाय ना दद्यात्। सर्पं हत्वा अभ्रीं कार्ष्णायसीम्। षण्ढं हत्वा पला-स्वभारकम्। वराहं हत्वा घृतकुम्भम्। तित्तिरिं तिलद्रोणम्। शुकं द्विहायनं वत्सम्। क्रौञ्चं त्रिहायणम्। क्रव्यादमृगवधे पयस्विनीं गां दद्यात्। अक्र-व्यादमृगवधे वत्सतरीम्। अनुक्तमृगवधे त्रिरात्रं पयसा वर्त्तेत। पक्षिवधे नक्ताशी स्यात्। रूप्यमाषकं वा दद्यात्। हत्वा जलचरमुपवसेत्॥ १-४५॥

LET a man build a cottage in the forest and live therein. (1) Let him bathe three times, each day. (2) He shall beg alms in the village, confessing his own guilt. (3) And sleep on a grass-cushion. (4) This is the Great penance (*Mahā-Vratam*). (5)

Having unintentionally killed a *Brāhmaṇa*, one shall practise the (*Mahā-Vratam*) penance of twelve years, (6) or having unintentionally killed a *Kṣatriya*, engaged in performing a sacrifice, (7) or a pregnant woman, or a woman in her menses, (8) or a woman of the family of Atri, (9) or a friend. (10) This *Mahā-Vratam* penance should be doubly practised (by a regicide) for (intentionally) killing a king. (11) A quarter part less of this penance should be practised for wilfully killing an ordinary *Kṣatriya*. (12) A half part of the penance for killing an (ordinary) *Vaiśya*. (13) Half of that (quarter) for killing a *Śūdra*. (14) In all these penances the penitent shall carry a human skull on his staff. (15) He shall be compassionate to all creatures. (16) Clean shorn, he shall follow the cows for a month. (17) He shall sit down after the cows are seated, and remain standing when they will so remain. (18) He shall succour them when distressed. (19) Protect them from evils. (20) He shall not protect himself from cold, etc., before taking steps for their similar relief. (21) Let him bathe in the urine of a cow. (22) and live on cow-milk. (23) This is what is called Cow-penance (*Govratam*), which should be practised for expiating the sin of cow-killing. (24) Having killed an elephant, one shall make a gift of five *Nīla* bulls; (25) of a cloth after having killed a horse. (26) of a one-year-old bullock after having killed an ass, or a lamb, or a goat. (27—28) A *kṛṣṇalam* weight of gold should be gifted away for the expiation of the sin of killing a camel. (29) Having killed a dog, one shall fast for three days. (30) Having killed any of these animals, such as a mouse, a cat, an ichneumon, a frog, a *Dundubha* snake, or an *Ajagara* (boa constrictor, one shall fast and feed a *Brāhmaṇa* with *Kṛṣara* and make the gift of an iron-rod. (31) Having killed a lizard, an owl, a crow, or a fish, one shall fast for three days. (32) Having killed any of these animals such as a swan, a heron, a crane, a Madgu, a monkey, a hawk, a *Bhāsa* or a *Cakravāka*, (osprey), one shall make the gift of a cow to a *Brāhmaṇa*. (33) Having killed a snake, one shall make the gift of an *Abhrī* of black iron (steel). (34) Having killed an eunuch, one shall make the gift of a *Bhāra* weight of *Palala*. (35) Of a pitcher of a clarified butter

34 A kind of digging implement.

after having killed a boar. (36) Of a *Droṇa* (thirty-two seers) of sesame after having killed a partridge. (37) Of a two-years-old bullock after having killed a parrot. (38) Of a three-years-old bullock after having killed a *Kraunca*. (39) Of a milch-cow after having killed a carnivorous beast. (40) Of a female calf after having killed a harbivorous animal. (41) One shall live, for three nights, on milk alone after having killed an animal not mentioned herein. (42) A killer of a bird not mentioned herein shall eat in the night. (43) Or shall make the gift of a *Māṣa* weight of silver. (44) One shall fast after having killed any water-frequenting animal. (45)

अस्थन्वतान्तु सत्त्वानां सहस्रस्य प्रमापणे।
पूर्णे चानस्यनस्थान्तु शूद्रहत्याव्रतं चरेत्॥ ४६॥

After having killed a thousand of invertibrate animals or a cart-load of vertibrate ones, one shall practice a penance similar to that (laid down in connection with) killing a *Śūdra*. (46)

किञ्चिदेव तु विप्राय दद्यादस्थिमतां वधे।
अनस्थाञ्चैव हिंसायां प्राणायामेन शुध्यति॥ ४७॥

A little should be given to a *Brāhmaṇa* after having killed a vertibrate animal, the practice of *Prāṇāyāma* is the purification for killing a bone-less one. (47)

फलदानान्तु वृक्षाणां छेदने जप्यमृक्शतम्।
गुल्मवल्लीलतानाञ्च पुष्पितानाञ्च वीरुधाम्॥ ४८॥

Having felled any fruit-bearing tree, or cut a shrub or a flowering creeper or a climbing plant, one shall recite a hundred Riks. (48)

अन्नाद्यजानां सत्त्वानां रसजानाञ्च सर्वशः।
फलपुष्पोद्भवानाञ्च घृतप्राशो विशोधनम्॥ ४९॥

Drinking clarified butter is the atonement for killing all kinds of small creatures, born of good-grains or sweet sap or juice, or of fruits or flowers. (49)

कृष्टजानामोषधीनां जातानाञ्च स्वयं वने ।
वृथालम्भे तु गच्छेद्गां दिनमेकं पयोव्रतः ॥ ५० ॥

Having wantonly cut cereals, whether sown in ploughed fields or growing spontaneously in the forest, one shall live on milk alone for a day and follow the cows. (50)

The text has *Vṛthālambhe* which means for purposes other than those of a religious sacrifice or divine worship.

इति वैष्णवे धर्मशास्त्रे पञ्चाशोऽध्यायः ॥ ५० ॥

CHAPTER LI

सुरापः सर्वकर्मस्वनर्हः मद्यमांसादिनिषेधं तच्च सर्व प्रायश्चितवर्णनम्

सुरापः सर्वकर्म्मवर्ज्जितः कणान् वर्षमश्नीयात्। मलानां मद्यानाञ्च अन्यतमस्य प्राशने चान्द्रायणं कुर्य्यात्। लशुनपलाण्डुगृञ्जनैस्तद्गन्धिविड्वराहग्राम्यकुक्कुटवानरगोमांसभक्षणे च। सर्वेष्वे- तेषु द्विजानां प्रायश्चित्तान्तो भूयः संस्कारं कुर्य्यात्। वपनमेखलादण्डभैक्ष्यचर्य्याव्रतानि पुनः संस्कारकर्म्मणि वर्ज्जनीयानि। शशकशल्लकगोधाखड्गकूर्मवर्ज्जं पञ्चनखमांसाशने सप्तरात्रमु- पवसेत्। गणगणिकास्तेन गायनान्नानि भुक्त्वा सप्तरात्रं पयसा वर्त्तेत। तक्षकान्नं चर्मकर्त्तृञ्च। वार्द्धुषिककदर्य्यदीक्षितवद्धनिगडाभिशस्तषण्ढानाञ्च। पुंश्चलीदाम्भिकचिकित्सकलुब्धकक्रूरोग्रोच्छिष्टभोजिनाञ्च। अवीरास्त्रीसुवर्णकारसपत्यपतितानाञ्च। पिशुनावृतवादिक्षतधर्मात्मरसविक्रयिणाञ्च। शैलूषतन्तुवायकृतघ्नरजकानाञ्च। कर्मकारनिवादरङ्गावतारिषेणशस्त्रविक्रविष्णांच। श्वजीविशौण्डिकतैलिकचैलनिर्णेजकानांच। रजस्वला सहोपपतिवेश्मनांच। भ्रूणघ्नावेक्षितमुदक्यासंस्पृष्टं पतत्त्रिणावलीढं शुना संस्पृष्टं गवाघ्नातञ्च। कामतः पदास्पृष्टमवक्षुतम्। मत्तक्रुद्धातुराणाञ्च। मांर्च्चितं वृथामांसञ्च। पाठीनरोहितराजीवर्सिहतुण्डशकुलवर्ज्जं सर्वमत्स्यमांसाशने त्रिरात्रमुपवसेत्। सर्वजलजमासांशने च। अपः सुराभाण्डस्थाः पीत्वा सप्तरात्रं शङ्खपुष्पीश्रृतं पयःपिबेत्। मद्यभाण्डस्थाश्च पञ्चरात्रम्। सोमपः सुरापस्याघ्रायास्य-गन्धमुदकमग्नस्त्रिरघमर्षणं जप घृतप्राशनो भवेत्। खरोष्ट्रकाकमांसाशने चान्द्रायणं कुर्य्यात्। प्राश्याज्ञातं सूनास्थं शुष्कमांसञ्च। क्रव्यादमृगपक्षिमांसाशने तप्तकृच्छ्रम्। कलविङ्कप्लवचक्रवाकहंसरज्जुदालसारसदात्यूहशुकसारिकाबक-बलाकाकोकिलखञ्जरीटाशने त्रिरात्रमुपवसेत्। एकशफोभयदन्ताशने च। तित्तिरिकपिञ्जललावकवर्त्तिकामयूरवर्ज्जं सर्वपक्षिमांसाशने चाहोरात्रम्। कीटाशने दिनमेकं ब्रह्मसुवर्च्चलां पिबेत्। शुनां मांसाशने च। छत्राककवकाशने सान्तपनम्। यवगोधूमप-

योविकारं स्नेहाक्तं शुक्लं खाण्डवञ्च वर्ज्जयित्वा पर्य्युषितं तत्राश्योपवसेत्। वश्चनामेध्यप्रभवाल्लोहितांश्च वृक्षनिर्यासान्। शालुकवृथाकृसरसंयावपायसापूपशष्कुलीदेवान्नानि हवींषि च। गोऽजामहिषीवर्ज्जं सर्वपयांसि च। अनिर्द्दशाहानि तान्यपि। स्यन्दिनीसन्धिनीविवत्साक्षीरञ्च। अमेध्यभुजश्च। दधिवर्ज्जं केवलानि च शुक्तानि। ब्रह्मचर्य्याश्रमी श्राद्धभोजने प्राजापत्यम्। दिनमेकञ्चोदके वसेत्। मधुमांसाशने प्राजापत्यम्। बिडालकाकनकुलाखूच्छिष्टभक्षणे ब्रह्मसुवर्च्चलां पिबेत्। श्वोच्छिष्टाशने दिनमेकमुपोषितः पञ्चगव्यं पिबेत्। पञ्चनख- विण्मूत्राशने सप्तरात्रम्। आमश्राद्धाशने त्रिरात्रं पयसा वर्त्तेत। ब्राह्मणः शूद्रोच्छिष्टाशने सप्तरात्रम्। वैश्योच्छिष्टाशने पञ्चरात्रम्। राजन्योच्छिष्टाशने त्रिरात्रम्। ब्राह्मणोच्छिष्टाशने त्वेकाहम्। राजन्यः शूद्रोच्छिष्टाशी पञ्चरात्रम्। वैश्योच्छिष्टाशी त्रिरात्रम्। वैश्यः शूद्रोच्छिष्टाशी च। चाण्डालान्नं भुक्त्वा त्रिरात्रमुपवसेत्। सिद्धं भुक्त्वा पराकः ॥ १-५८ ॥

A DRINKER of spirituous liquors shall abstain from all religious rites and live upon grains, separated from husks, for a year. (1) Having knowingly taken any of the twelve kinds of bodily excrements, or of the twelve spirituous liquors, one shall practise a *Cāndrāyaṇa* penance. (2) Same is the expiating penance for eating garlic, onions, or red garlic, or plants having similar smells, or the meat of village pigs, of village cocks, of asses, and of cows. (3) In all these cases twice-born ones shall be initiated a second time at the close of the penance. (4) Clean shaving of the head, wearing girdles, carrying of staffs, alms-begging and practice of *Brahmacaryam* should be omitted in rites of second initiation. (5) Having eaten the flesh of any five-toed animal, other than a hare, porcupine, Godhā, rhinoceros, or a tortoise, one shall fast for seven days. (6) Having eaten the food of a hotel-keeper, of a courtesan, of a thief, or of a professional singer, one shall live on milk alone for seven days. (7) Likewise, after having taken the boiled rice (food) of a carpenter, or of a leather-manufacturer. (8) Similarly, after having eaten that of an usurer, of a degraded person, of one who has

performed the initiatory (rite of a Soma sacrifice), of a chain-bound prisoner, of one under a curse or accused of a heinous crime, or of an eunuch. (9) Likewise, of an unchaste woman, of an arrogant person, of one who lives by practsing medicine, of a hunter, of a hard-hearted person, or of one who eats the leaving of food. (10) Likewise, of a woman without a son or a husband (unprotect woman), of a gold-smith, of one's enemy, of a degraded person. (11) Likewise, of a back-bite, of a liar, of one who has transgressed the law, or of him who sells himself, or *Soma* juice. (12) Of a professional dancer, of a weaver, of an ungrateful person, of a washerman. (13) Or of an iron-smith, of a *Niṣāda*, of a stage-player, of a manufacturer of bamboo-made articles, or of a seller of arms. (14) Or of a trainer of dogs, of a wine-brewer, of an oil-manufacturer, or of a washerman. (15) Or of a woman in her menses, or of a woman living in the same house with her paramour. (16) Likewise, after having eaten food looked at by a foeticide, or touched by a woman in her flow, or biked off by a bird, or touched by a dog, or smelled by a cow. (17) Similarly, after having taken that which is willfully trampled under feet, or sneezed upon by a person. (18) Likewise, after having eaten the food of an insane, angry or diseased person. (19) Or that which is unconsecrated, as well as the flesh of an animal wantonly killed (*i.e.* not on the occasion of a sacrifice.) (20) Having eaten all species of fish other than the *Paṭhīna, Rohita, Rājīva, Siṁhatuṇḍa,* and *Śakula* fishes, one shall fast for three days. (21) The same is the penance for eating the flesh of all other aquatic animals. (22) Having taken water kept in a vessel of spirituous liquor, one shall take the water boiled with *Śankhapuṣpī* creeper, for a week. (23) For five days, after

The particle "ca" implies the food of any other degraded person such as a fisherman etc.,—Nanda.

The text has *Piśuna,* which Kulluka Bhatta has explained as *Parokṣa Paranindākāri,* one who calumniates a person at his back. Jolly has translated it as a malignant informer.

The text has *Rasa—Vikrayiṇāñca.* Rasa here means Soma-juice or any other fermented vegetable sap or juice, the sale of unfermented juice being degrading according to the Smṛti, Jolly has translated it as "mollasses."

The text has *Patatrin,* Nanda interprets it as "crows;" Kulluka as "crows and the like."

having drunk that kept in the vessel of a beverage. (24) A drinker of *Soma* juice, who smells the mouth of a drinker of spirituous liquors, shall thrice repeat the *Aghamarṣannm Sūktam,* while immersed in water, and live on clarified butter for a day. (25) Having eaten the flesh of an ass, of a camel, or of a crow, one shall practise a *Cāndrāyaṇaḥ* penance. (26) Likewise, after having eaten the flesh of an unknown animal, or dry meat, of meat kept in a slaughter-house. (27) Having (unknowingly) eaten the flesh of a carnivorous beast or bird, one shall practise a *Tapta Kṛcchram* penance. (28) Having (unknowingly) eaten the flesh of a *Kalaviṅka,* of a *Plava,* of *Cakravāka,* of a swan, of a *Rajjudāla,* of a *Sārasa,* of a *Dātyūha,* of a *Śuka,* of a *Śārikā,* of a crane, of a heron of a cuckoo, or of a wagtail, one shall fast for three days. (29) Likewise, after having eaten the flesh of an animal with unbifurcated hoofs, or possessed of two rows of teeth. (30) Similarly, for a day and night, after having eaten the flesh of any bird excepting the franceline partridge, the Kapinjala, the (quail) Lāvaka, the peahen and the peacock. (31)

He shall drink, for a day, water boiled with *Brāhmī* plants, after having knowingly eaten any insect. (32) He shall do the same penance for eating (unwares) flesh of a dog. (33) He shall practise a *Sāntapanam* penance for eating (unwares) mushrooms known as *Chatrākam* or *Kavakam.* (34) For eating stale preparations of barley, wheat, or milk, or preparations of food containing clari- fied butter, sour gruel, and things prepared, over night, without the admixture of sugar (*lit.* modification of *khāṇḍa* treacle), one should fast for one day. (35) Likewise, for eating (unwares) the juice flowing from an incision in a tree, (plants) raised in unclean substances, and the red exudations of trees. (36) Likewise, for unknowingly eaten the roots of waterlilly, and Kṛsara,

·Jolly has omitted the qualifying or adjective clause of *Khāndavam Varjayitvā* in his translation of the text, which lays down that the penance should be done for eating only those kinds of stale barley-preparations etc., that made without the admixture of sugar. The text imposes a limitation which the learned translator has evidently lost sight of in his rendering of the line.

·Dallana Miśra in his celebrated commentary on the *Suśruta*

samhitā describes *Kṛśrrā* as a gruel-like preparation of rice, sesamum, and Māṣa pulse boiled together.

Samyāva, sweet porridge, cakes, and *Śaṣkulīs* not offered unto the gods, as well-as rice-offerings before they are dedicated to the deity and libations of clarified butter before they are cast in the fire, (*lit.* before the performance of the *Homa*). (37) Likewise, for drinking the milk of she-animals excepting cows, she-goats and cow-buffalos.[3] (38) As well as the milk of a cow, she-goat or she-bufalo before the eixpiry of the tenth day of her parturition. (39)

Samyāva—A kind of cake or pastry made with wheat-flower, milk and honey baked in a butter-pot and seasoned with powdered pepper, cardemom-powders and ginger-bits: *Samitā Madhudugdhena Modayitvā Suśobhanam, Pacet Ghṛtottare bhāṇḍe, kṣiped-bhāṇḍe nave tataḥ, samyāvohasau yutas' cūrṇair-khāṇḍaila maricārdrakai.*

Śaskulī is a kind of confectionary made with stuffing like our modern *Purs* and *kacauris.*

Nanda infers from the use of "ca" that the same penance is ordained for testing excrements of these animals.

Likewise, for taking the milk of a cow whose milk flows out of itself, or of a cow in her heat, or of one whose calf is dead. (40) Likewise, for taking the milk of a cow that eats ordures. (41) And for taking any thing turned sour except milk-curd. (42) A *Brahmacārin,* who has partaken of a *Śrāddha* repast, shall do a *Prājāpatyam* penance (43) He shall sit in water for one entire day. (44) For taking honey and meat at one time, one shall do a *Prājāpatyam* penance. (45) Having taken any thing previously eaten by a cat, by a crow, by an ichneumon, or by a mouse, one shall drink the expressed juice of *Brāhmī* plants. (46) Having partaken of anything previously eaten by a dog, one shall fast for a whole day, and take *Pañcagavyam* after that. (47) Having (unknowingly) taken the excrements of a five-toed animal, one shall fast for seven days. (48) Having partaken of an *Āma Śrāddha* repast, one shall live on milk alone for three days. (49)

The text has *Syandusi,* which may also mean a cow that has seen a bull or a cow that has borne two calves at the some time.

A *Brāhmaṇa* having unknowingly taken the leaving of a *Śūdra,* shall live on milk alone for seven days. (50) A *Brāhmaṇa,* having unknowingly eaten the leaving of a *Vaiśya,* shall live on milk alone for five days. (51) For having taken the leaving of a *Kṣatriya,* for three days; (52) and for one day, for having eaten the leaving of a *Brāhmaṇa.* (53) A *Kṣatriya,* having eaten the leaving of a *Śūdra,* shall live on milk alone for five days. (54) For eating the leaving of a *Vaiśya,* he shall live oṇ milk for three nights. (55) Likewise, a *Vaiśya,* having eaten the leavings of a *Śūdrās* plate, shall do the same penance. (56) Having eaten the food of a *Chaṇḍāla,* one shall fast for three nights. (57) A *Parāka,* penance is the expiation for eating the cooked food of a *Chaṇḍāla.* (58)

असंस्कृतान् पशून् मन्त्रैर्नाद्याद्विप्रः कथञ्चन।
मन्त्रैस्तु संस्कृतानद्याच्छाश्वतां विधिमास्थितः ॥ ५९ ॥

Under no circumstance shall a Brāhmaṇa eat the flesh of an animal, not consecrated with Mantras, but he will eat, in conformity with the īnjunctions of the eternal scriptures, the flesh of an animal, consecrated with Mantras and duly offered on the occasion of a sacrifice. (59)

यावन्ति पशुरोमानि तावत् कृत्वेह मारणम्।
वृथापशुघ्नः प्राप्नोति प्रेत्य चेह च निष्कृतिम् ॥ ६० ॥

A wanton-killer of an animal shall suffer pangs for as many number of years in this world as that of hairs on the body of the slaughtered animal, and shall find no respite in the world to come. (60)

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयम्भुवा।
यज्ञो हि भूत्यै सर्वस्य तस्माद्यज्ञे वधोऽवधः ॥ ६१ ॥

The self-begotten (*Brahmā*) created beasts for the purposes of religious sacrifice. A religious sacrifice is for the elevation of all universe; hence slaughter (animal-killing) is no slaughter (animal-killing) in a religious sacrifice. (61)

न तादृशं भवत्येनो मृगहन्तुर्धनार्थिनः ।
यादृशं भवति प्रेत्य वृथामांसानि खादतः ॥ ६२ ॥

The slayer of animals for gain stands charged with a lesser sin in the next world than the one who eats the flesh an animal, killed for purposes other than that of a *Śrauta* (Vedic) sacrifice. (62)

ओषध्यः पशवो वृक्षास्तिर्य्यक्च पक्षिणस्तथा ।
यज्ञार्थे निधनं प्राप्ताः प्राप्नुवन्त्युत्थिता पुनः ॥ ६३ ॥

Cereals, cattle, beasts, trees, and birds, killed for the purposes of a religious sacrifice, are reborn in planes of higher existence. (63)

मधुपर्के च यज्ञे च पितृदैवतकर्म्मणि ।
अत्रैव पशवो हिंसा नान्यात्रेति कथञ्चन ॥ ६४ ॥

Animals should be killed only on the occasions of *Madhuparka, Daiva, Pitṛ* and other religious sacrifices, and not on any other occasion. (64)

यज्ञार्थेषु पशून् हिंसन् वेदतत्त्वार्थविद्द्विजः ।
आत्मानञ्च पशूंश्चैव गमयत्युत्तमां गतिम् ॥ ६५ ॥

A twice-born one, well-versed in the real imports of the Vedas, who kills an animal on the occasion of a religious sacrifice, causes the elevation of his own soul as well as that of the animal killed in the sacrifice. (65)

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
नावेदविहितां हिंसामापद्यपि समाचरेत् ॥ ६६ ॥

A self-controlled *Brāhmaṇa*, whether dwelling in the forest, or in his own house, or in the house of his preceptor, shall never betake to killing, unsanctioned by the Vedas. (66)

या वेदविहिता हिंसा नियतास्मिश्चराचरे ।
अहिंसामेव तां विद्याद्वेदाद्धर्म्मो हि निर्बभौ ॥ ६७ ॥

Acts (of) killing, which are sanctioned by the Vedas in this world, should be regarded as (acts of) non-killing, since it is from the Vedas that all religion (virtue) has emanated. (67)

योऽहिंसाकानि भूतानि दगिनस्त्यात्मसुरतेच्छया ।
स जीवञ्च एतश्चैव न क्वाचित् सुखमेधते ॥ ६८ ॥

He, who, for his own pleasure, kills harmless beasts, should be regarded as dead in life; such a man shall know no happiness, here or hereafter. (68)

Nanda interprets the couplet to mean that it is no sin to sportively kill beasts of prey.

यो बन्धनवधक्लेशान् प्राणिनां न चिकीर्षति ।
स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥ ६९ ॥

He, who desists (*lit.* wishes not) from inflicting pain, on any animal, either of death or confinement, (is really) the well-wisher of all creatures, such a man enjoy extreme felicity. (69)

यद्व्यायति यत् कुरुते रतिं बध्नाति यत्र च ।
तदवाप्नोति यत्नेन यो हिनस्ति न किञ्चन ॥ ७० ॥

He, who has annihilated all killing propensities, shall obtain what he will contemplate, do, or fix his heart upon. (70)

नाकृत्वा प्रणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्ज्जयेत् ॥ ७१ ॥

Meat can not be obtained without killing a living creature, killing leads to hell; hence, let a man refrain from killing and creature whatsoever. (71)

समुत्पत्तिञ्च मांसस्य वधबन्धौ च देहिनाम् ।
प्रसमीक्ष्य निवर्त्तेत सर्वमांसस्य भक्षणात् ॥ ७२ ॥

Considering the origin of meat, and with an eye to the pain which an animal suffers in death or incarceration, let a man refrain from taking all kinds of meat. (72)

According to the Śruti, flesh is the product of the menstrual blood of the mother, the latter being always impure.—(Nanda)

न भक्षयति यो मांसं विधिं हित्वा पिशाचवत्।
स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ ७३ ॥

He, who does not take meat by transgressing the law (by infringing the rules of the Vedas), like a *Piśāca*, earns the love of all, and enjoys an immunity from disease. (73)

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी।
संस्कर्त्ता चोपहर्त्ता च खादकश्चेति घातका: ॥ ७४ ॥

He who sanctions the killing of an animal, he who quarters its dead body after killing, he who actually kills it with his own hand, its seller and purchaser, he who cooks its meat, he who serves out the cooked meat (to the diners) and he who eats it—these are the killers. (74)

स्वमांसं परमांसेन यो वर्द्धयितुमिच्छति।
अनभ्यर्च्च्य पितॄन् देवांस्ततोऽन्यो नास्त्यपुण्यकृत् ॥ ७५ ॥

A great sinner exists not (in this world) than he who wishes to increase the flesh of his body by eating meat, without first offering it to his departed manes. (75)

वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समा:।
मांसानि च न खादेद्यस्तस्थ पुण्यफलं समम् ॥ ७६ ॥

The merit of a non-eater of meat, as well as that of one who celebrates a horse-sacrifice, each year, for a hundred years, is equal. (76)

फलमूलाशनैर्द्दव्यैर्मूल्यन्नानांच भोजनै:।
न तत् फल मवाप्नोति यन्मांसपरिवर्ज्जनात् ॥ ७७ ॥

The merit, which one acquires by renouncing meat-diet, can not be acquired by living on holy fruits or flowers; even a forest-dwelling hermit fails to acquire that by living on *Nivāra* grains. (77)

मांसभक्षयितामुत्र यस्य मांसमिहाद्म्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिण: ॥ ७८ ॥

The animal who meat I take in this world shall eat my fleshin the next. This is the etymology of the term *Mānsa* (meat) as given by the wise. (78)

इति वैष्णवे धर्मशास्त्रे एकोनपञ्चाशोऽध्याय: ॥ ५१ ॥

CHAPTER LII

स्वर्णस्तेयिनां तथान्यान्य द्रव्य हतुणां प्रायश्चित वर्णनम्

सुवर्णस्तेयकृद्राज्ञे कर्म्माचक्षाणो मुषलमर्पयेत्। बधात् त्यागाद्वा प्रयतो भवति। महाव्रतं द्वादशाब्दानि वा कुर्य्यात्। निक्षेपापहारी च। धान्यधनापहारी च कृच्छ्रब्दम्। मनुष्यस्त्रीकूपक्षेत्रवापीनामपहरणे चान्द्रायणम्। द्रव्याणामल्पसाराणां सान्तपनम्। भोक्ष्यभोज्यपानशय्यासनपुष्पमूलफलानां पञ्चगव्यपानम्। तृणकाष्ठद्रुम- शुष्कान्नगुड़वस्त्रचर्म्मामिषाणां त्रिरात्रमुपवसेत्। मणिमुक्ताप्रबाल ताम्ररजताय: कांसायानां द्वादशाहं कणानश्नीयात्। कार्पासकीट्टजीर्णाद्यपहरणे त्रिरात्रमुपवसेत्। पक्षिगन्धौषधिरज्जु- वैदलनामपहरणे दिनमुपवसेत्॥ १-१३॥

A STEALER of gold, owned by a *Brāhmaṇa*, and less than eigty *Ratis* is weight, shall make over a club to the king, confessing his own guilt. (1) Killed, or struck (by the king with that club) he shall be purified. (2) Or he shall do a *Mahāvrata* penance, for twelve years. (3) Like the man who appropriates a trust property (to his own use.) (4) A stealer of paddy or wealth shall practise a *Prājāpatyam* penance for a year. (5) He, who steals another's slave, whether made of female, or (takes wrongful possession) of a field, or of a tank, belonging to another, shall practise a *Cāndrāyaṇa* penance. (6) He, who steals an article of small value, shall do a *Sāntapanam* penance. (7) He, who has stolen articles of confectionary, solid food, drinks or cordials beds, cushions, fruits, edible roots (vegetable tubers), or fruits belonging to another, shall take the *Pañcagavyam* composition. (8) He, who has stolen hays, wood, trees, dry food, treacle, leather, cloth or meat (belonging to another) shall fast for three days. (9) A stealer or gems, pearls, corals, copper, silver, iron, or Indian bell-metal (white copper) shall live on particles of rice for twelve days. (10) He, who has stolen a cotton, silken, or

wooden cloth, shall live on milk for three days. (11) He, who steals an animal with cloven or uncloven feet, shall fast for three days. (12) He, who has stolen a bird, or a scent, or a rope of thread, or an article made of Bamboo (such as a winnow, etc.) shall fast for one day. (13)

दत्त्वैवापहृतं द्रव्यं धनिकस्याप्युपायत: ।
प्रायश्चित्तं तत: कुर्य्यात् कल्मषस्यापनुत्तये ॥ १४ ॥

A stealer shall any how make over the stolen good to its rightful owner, and then practise a penance for the expiation of the sin.[1] (14)

The text has Dattvaivâpahṛtam *Dravyam dhanikasyāpyupāyataḥ, Prāyaścittam tataī Kuryāt Kalmaṣasyāpanutt- aye*—which implies the sense that the performance of an expiatory penance by a thief is entirely contingent upon his any how restoring the stolen article to its rightful owner, which is primarily obligatory. By any means he must first restore the stolen thing to its owner, failing which he is not even competent to do the penance of atonement. The loss of the owner must be first made good, and then, and then only the thief can seek absolution. Jolly has translated it as "though a thief may have restored to the owner the stolen property, he must still perform a penance."

यद्यत् परेभ्य आदद्यात् पुरुषन्तु निरङ्कुश: ।
तेन तेन विहीन: स्याद्यत्रयत्राभिजायते ॥ १५ ॥

The man, who has stolen any article, by transgressing the injunctions of the moral codes, shall be bereft of that particular article in his next existence, in whatever caste he may be reborn. (15)

जीवितं धर्म्मकामौ च धने यस्मात् प्रतिष्ठितौ ।
तस्मात् सर्व्वप्रयत्नेन धनहिंसां विवर्ज्जयेत् ॥ १६ ॥

Inasmuch as the life, virtue and desire (of a man) are based on wealth, by all means one should refrain from destroying (robbing) other men's wealth. (16)

प्राणिहिंसापरो यस्तु धनहिंसापरस्तथा।
महादुःखमवाप्नोति धनहिंसापरस्तयोः ॥ १७ ॥

Of a thief and a destroyer of animal-life, a thief shall come to greater grief. (17)

इति वैष्णवे धर्मशास्त्रे द्विपञ्चाशोऽध्यायः ॥ ५२ ॥

CHAPTER LIII

अगम्यागमने दोषनिरूपणं प्रायश्चित वर्णनम्

अथागम्यागमने महाव्रतविधानेनाब्दं चीरवासा वने प्राजापत्यं कुर्य्यात्। परदारगमने च। गोव्रतं गोगमने च। पुंस्योनावाकाशेऽप्सु दिवा गोयाने च सवासाः स्नानमाचरेत्। चाण्डालीगमने तत्साम्यमवाप्नुयात्। अज्ञानतश्चान्द्रायणद्वयं कुर्य्यात् पशुवेश्यागमने प्राजापत्यम्। सकृद्दुष्टा स्त्री यत् पुरुषस्य परदारे तद्व्रतं कुर्य्यात्॥ १-८॥

HAVING visited the bed of a forbidden woman, one, clad in a garment of bark, shall practise a *Prājāpatyam* for a year, in the forest, in the manner of a *Mahā-Vrata*, penance. (1) Similarly, after having gone unto another man's wife. (2) Having had incest with a cow, one shall practise a *Govrata* penance. (3) For holding sexual intercourse with a man, for unnatural crimes with a woman, for practising self-abuse, for holding sexual intercourse in water, by day, or in a bullock-cart, a man shall bathe with all his clothes on. (4) By holding sexual intercourse with a *Caṇḍāla* woman, one becomes equal with her in caste. (5) For holding intercourse (unwares) with her one shall practise two *Cāndrāyaṇas*. (6) A single *Prājāpatyam* for holding sexual intercourse with a beast or with a prostitute. A woman, defiled only one time, shall practise the same penance as laid down in respect of a man going unto another man's wife. (7—8)

यत् करोत्येकरात्रेण वृषलीसेवनाद्द्विजः।
तद्भैक्षभुग्जपन् नित्यं त्रिभिर्वर्षैर्व्यपोहति॥ ९॥

The sin, which a *Brāhmaṇa* committs by going unto an adultress who has forsaken her husband (*Vṛṣalī*), for one night,

he can only extinguish by living on alms and constantly repeating the *Gāyatrī* for three years. (9)

The term *Vṛṣalī* may either mean a *Śūdra* woman, or woman in her menses, or a barren woman, or an unmarried girl of twelve years of age, or an unmarried girl remaning in her father's house in whom menstruation has commenced, or a mother of a still-born child, or a faithless wife. The guilt comtemplated in the text is committed by holding sexual intercourse with an adultress as *Yama*, after discring the different meanings of *Vṛṣalī*, has very explicitlylaid down (*Vide Yama* Saṁhitā Chapter I. V.27). Jolly has translated *Vṛṣalī* as a *Caṇḍāla* woman, which is incorrect. She, who deserts her own faithful husband and commits adultery with another is called a *Vṛṣalī*. *Vṛṣalī* is not a *Śūdra* woman *Yama Saṁhitā* Chapter I. 27.

इति वैष्णवे धर्मशास्त्रे त्रिपञ्चाशोऽध्यायः ॥ ५३ ॥

CHAPTER LIV

यः पापात्मा येन सह युज्यते तत्प्रायस्पित वर्णनम्

यः पापात्मा येन सह संयुज्यते स तस्यैव प्रायश्चित्तं कुर्य्यात्। मृतपञ्चनखात् कूपादत्यन्तोपहताच्चोदकं पीत्वा ब्राह्मणस्त्रिरात्रमुपवसेत्। द्व्यहं राजन्यः। एकाहं वैश्यः। शूद्रो नक्तम्। सर्वे चान्ते व्रतस्य पञ्चगव्यं पिबेयुः ॥ १-६ ॥

It a man associates with a sinner, he must do the same penance as the sinner himself. (1) A *Brāhmaṇa* who has drink water from a well in which a five-toed animal has perished, or which has been extremely defiled, shall fast for three days. (2) A *Kṣatriya* hall fast for two days. (3) A *Vaiśya* for one day only. (4) (And) a *Śūdra* shall take his meal in the night (under) the circumstances. (5) All of them (except this *Śādra*) must take *Pañcagavyam* at the close of the penance. (6)

The text has *Naktam,* which means a *Nakta-Vratam,* or taking a meal in the night. Jolly has translated it as "fast for a night."

पञ्चगव्यं पिबेच्छूद्रो ब्राह्मणस्तु सुरां पिबेत्।
उभौ तौ नरकं यातो महारौरवसंज्ञितम् ॥ ७ ॥

If a *Śūdra* drinks *Pañcagavayam,* and if a *Brāhmaṇa* drinks wine, both of them will go to the great howling hell (*Mahā-rauravam*). (7)

पर्वानारोग्यवर्ज्जमृतावगच्छन् पत्नीं त्रिरात्रमुपवसेत्। कूटसाक्षीब्रह्महत्याव्रतं चरेत्। अनुदकमूत्रपुरीषकरणे सचैलस्नानं महाव्याहृतिहोमश्च। सूर्य्याभ्युदितनिर्म्मुक्तः सचैलस्नातः सावित्र्यष्ट- शतमावर्त्तयेत्। श्वशृगालविडवराहखरवानरवायसपुंश्चलीभिर्द्दष्टः स्रवन्तीमासाद्य षोडश प्राणायामान् कुर्य्यात्। वेदाग्न्युत्सादी त्रिषवणस्नाय्यधःशायी संवत्सरं

सकृद्भैक्ष्येण वर्त्तेत। समुत्कर्षानृते गुरोश्चालीकनिर्बन्धे तदाक्षेपणे च मासं पयसा वर्त्तेत। नास्तिको नास्तिकवृत्तिः कृतघ्नः कूटव्यवहारी ब्राह्मणवृत्तिघ्नश्चैते संवत्सरं भैक्ष्येण वर्त्तेरन्। परिवित्तिः परिवेत्ता यथा च परिविद्यते दाता याजकश्च चान्द्रायणं कुर्य्यात्। प्राणिभूपुण्यसोमविक्रयी तप्तकृच्छ्रं कुर्य्यात्। आर्द्रयोषदिगन्धपुष्पफलमूलचर्म्मवेत्रवैदलतुषकपालकेशभस्मास्थिगोरसपिण्याकतिलतैलविक्रयी प्राजापत्यम्। श्लेष्मजतुमधूच्छिष्टशङ्खत्रपुशुक्तिसीसकृष्णलोहोदुम्बरखड्गपात्रविक्रयी चान्द्रायणं कुर्य्यात्। रक्तवस्त्ररङ्गरत्नगन्धगुड़मधुरसोर्णाविक्रयी त्रिरात्रमुपवसेत्। मांसलवणलाक्षाक्षीरविक्रयी चान्द्रायणं कुर्य्यात्। तच्च भूयश्चोपनयेत्। उष्ट्रेण खरेण वा गत्वा नग्नः स्नात्वा सुप्त्वा भुक्त्वा प्राणायामत्रयं कुर्य्यात्॥ ८-२३॥

A husband, farling to visit his undiseased wife during her menstrual period, excepting the days of Parva, shall fast for three nights. (8) A false witness shall do the penance of a *Brāhmaṇicide.* (9) He, who, after defecation or urination, has failed to wash the orifies of the organs (concerned) with water, shall bathe with all his clothes on, and perform a *Mahā-Vyāhṛti Homa.* (10) He, who has held sexual intercourse after sun-rise, shall bathe with all his clothes on, and repeat the *Gāyatrī* one hundred and eight times. (11) Having been bitten by dog, a jackal, a domestic pig, an ass, an ape, a crow, or a public prostitute, one shall approach a current stream of water and practise sixteen *Prāṇāyāma*. (12) He, who has neglected (deserted) his Vedas and sacred fire, shall thrice bathe, and sleep on the bare floor, and take a single meal obtained by begging, each day, for a year. (13) For setting one's self up by false statements, and for falsely accusing or abusing one's *Guru,* he must live on milk, for a

The *Ritukāla* or menstrual period during which sexual intercourse with a wife is recommended lasts for twelve days from after the fourth day of the monthly flow.

According to Nanda Pandit the particle "ca" implies that he shall also touch a cow. Jolly has translated *Anuaka* as without water being near.

The text has Nirmukta which means who has spent himself. Jolly has translated the term as "surprised asleep," which may be equally correct.

month. (14) An athiest, a man who lives the life of an athiest, an ungrateful person, a trader who uses false weights, or one who deprive the livelihood of a *Brāhmaṇa,* shall live on alms for a year. (15) An unmarried elder brother whose younger brother is married, a younger brother who gets himself married before his elder, an unmarried elder sister whose younger sister is married, the relative who gives such a girl in marriage, and the priest who officiates at the ceremony, shall perform the *Cāndrāyaṇa,* penance. (16) He, who sells living creatures, land, religious merit and *Soma,* must perform the *Tapta Kṛcchra.* (17) He, who sells, ginger, cereals, scents, flowers, vegetable roots, leather, retan, beans, skeletal bones, hair, ashes, husks, skulls, milk, sesame-cakes, sesame, or oil, shall practise a *Prājāpatyam.* (18) He, who sells *Śleśmātaka* fruits, shellac, wax, shells, tin, mother of pearls, lead, steel, *Auduṁbara,* and articles made of rhinoceros-horns, shall practise a *Cāndrāyaṇa* penance. (19) He, who sells red-clothes, cochineal tint, gems, scents, treacle, sweet juice or wool, shall fast for three days. (20) He, who sells meat, salt, shellac, or milk, shall practise a *Cāndrāyaṇa.* (21) He should be re-initiated with the thread. (22) For riding an ass or a camel, or for bathing, sleeping, or eating naked one shall practise three *Prāṇāyāmas.* (23)

[15] Several editions read *Vāhyāh,* which means lowcaste people who live outside the precincts of a town or village. Jolly has adopted this reading.

जपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः ।
मासं गोष्ठे पयः पीत्वा मुच्यतेऽसत्प्रतिग्रहात् ॥ २४ ॥

A recipient of improper gifts, or of gifts from unworthy persons, is purified by repeating, three thousand times, in an intent spirit, the *Gāyatrī Mantra,* by living in a cow-pasture for a month, and by subsisting on milk for three days. (24)

अयाज्ययाजनं कृत्वा परेषामन्त्यकर्म्म च ।
अभिचारमहीनञ्च त्रिभिः कृच्छ्रैर्व्यपोहति ॥ २५ ॥

He, who has officiated as a priest at the sacrifice of one who is not fit to be so served, he who has performed the funeral rite for a stranger, he who has practised a magic of destruction,

and he who has celebıated an *Ahīna* sacrifice, shall regain his purity by practising three *Kṛcchra* penances. (25)

An *Ahīna* sacrifice, according to Nanda Pandit, is one connected with repeated drinking of Soma-Juice and lasting from two to twelve days. *Medhātihi* in his commentary on the *Manu Saṁhitā* (Chapter XI. 198) describes it as a sacrifice extending over two days or more. Kulluk (*ibid*) states that it lasts for three days or more and is alleged in the Vedas to cause impurity.

येषां द्विजानां सावित्री नानूच्येत यथाविधि ।
तांश्चारयित्वा त्रीन् कृच्छ्रान् यथाविध्युपनाययेत् ॥ २६ ॥

Those whose rites of *Sāvitri* initiation have not been performed at proper times (*Vrātyas*) shall be caused to practise three *Kṛchchha* penances, and shall be again duly initiated with the thread. (26)

प्रायश्चित्तं चिकीर्षन्ति विकर्म्मस्थास्तु ये द्विजाः ।
ब्राह्मण्याञ्च परित्यक्तास्तेषामप्येतदादिशेत् ॥ २७ ॥

The same penance should be done by twice-born ones, seeking to atone for having done improper acts and for having neglected the duties of *Brāhmaṇism*. (27)

यद्‌गर्हितेनार्ज्जयन्ति कर्म्मणा ब्राह्मणा धनम् ।
तस्योत्सर्गेण शुध्यन्ति जप्येन तपसा तथा ॥ २८ ॥

Brāhmaṇas, who have earned money by condemnable means, shall regain their purity by renouncing that money, as well as by doing penances and repeating the sacred *Mantras*. (28)

वेदोदितानां नित्यानां कर्म्मणां समतिक्रमे ।
स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥ २९ ॥

For omitting to perform acts, performances of which are enjoined as daily obligatory by the *Vedas*, as well as for breaking the vow of *Snātaka*, fasting is the only atonement. (29)

अवगूर्य्यचरेत् कृच्छ्रमतिकृच्छ्रं निपातने।
कृच्छ्रातिकृच्छ्रं कुर्वीत विप्रस्योत्पाद्य शोणितम्॥ ३० ॥

For aiming, or raising a stick against a *Brāhmaṇa*, a *Kṛcchra* penance must be performed; for striking him, an *Ati-Kṛcchra* penance; for fetching blood on his person, a *Kṛcchrāti Kṛcchra* penance. (30)

एनस्विभिरनिर्णिक्तैर्गाणां कञ्चित् समाचरेत्।
कृतनिर्णेजनांश्चैतान्न जुंगुप्सेत धर्म्मवित्॥ ३१ ॥

Let the virtuous have no dealings with the unexpiated sinners who have not practised the proper penances of atonement, nor speak lightly of them after they have performed such penances. (31)

बालघ्नांश्च कृतघ्नांश्च विशुद्धानपि धर्मतः।
शरणागतहन्तृंश्च स्त्रीहन्तृंश्च न संवसेत्॥ ३२ ॥

A virtuous person shall never associate with a killer of an infant, of a woman, or of a person taken under protection, nor with an ungrateful wretch, even after they have performed proper penances for their guilt. (32)

अशीतिर्यस्य वर्षाणि वालो वाप्यूनषोडशः।
प्रायश्चित्तादर्धमर्हन्ति स्त्रियो रोगिण एव च॥ ३३ ॥

Infants under sixteen years of age, old men of eighty years, women, and sick folks shall do only half of the penance enjoined to be performed for the crime they are guilty of. (33)

अनुक्तनिष्कृतीनाञ्च पापानामपनुत्तये।
शक्तिञ्चावीक्ष्य पापञ्च प्रायश्चित्तं प्रकल्पयेत्॥ ३४ ॥

For the expiation of crimes not herein specially provided for, expiatory penances should be laid down in consideration of the age of the penitent and the nature of the crime he is guilty. (34)

इति वैष्णवे धर्मशास्त्रे चतुःपञ्चाशोऽध्यायः ॥ ५४ ॥

CHAPTER LV

रहस्य प्रायश्चित्त विधान वर्णनम्

अथ रहस्यप्रायश्चित्तानि भवन्ति। स्रवन्तीमासाद्य स्नातः प्रत्यहं षोडश प्राणायामान् कृत्वैककालं हविष्याशी मासेन ब्रह्महा पूतो भवति। कर्म्मणोऽन्ते पयस्विनीं गां दद्यात्। व्रतेनाघमर्षणेन च सुरापः पूतो भवति। गायत्रीदशसाहस्रजपेन सुवर्णस्तेयवृत्। त्रिरात्रोपोषितः पुरुषसूक्तजपहोमाभ्यां गुरुतल्पगः ॥ १-६ ॥

NOW about the expiatory penances for crimes committed in secret. (1) A killer of a *Brāhmaṇa* shall take an ablution in a current stream of water, and practise sixteen *Prāṇāyāmas*, and live on a *Haviṣya* meal, once a day, for a month, whereby he will be purified. (2) At the close of the penance he shall make the gift of a milch cow. (3) A drinker of spirituous liquors is purified by practising the vow of *Aghamarṣaṇam*. (4) A gold-stealer is purified by ten thousand times muttering the *Gāyatrī*. (5) One who has defiled the bed of his preceptor will be purified by muttering the *Puruṣa Sūktam* and performing a *Homa*, after having fasted for three days. (6)

यथाश्वमेधः क्रतुराट् सर्वपापापनोदनः।
तथाघमर्षणं सूक्तं सर्वपापापनोदनम् ॥ ७ ॥

As a horse-sacrifice, the king of sacrifices, removes all sin, so *Aghamarṣaṇam Sūktam* extinguishes all sin. (7)

प्राणायामं द्विजः कुर्यात् सर्वपापापनुत्तये।
दह्यन्ते सर्वपापानि प्राणायामैर्द्विजस्य तु ॥ ८ ॥

Let a twice-born one practise *Prāṇāyāma* for the extinction of all sin; all the sins of a twice-born one is consumed by the (fire of) *Prāṇāyāma*. (8)

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।
त्रिपठेदायतप्राणः प्राणायामः स उच्यते ॥ ९ ॥

With his breath-wind held in suspense let a twice-born one thrice recite the *Gāyatrī* with the *Vyāhṛti*, *Praṇava* and *Gāyatrī Śiras* (*mantras*), this is called *Prāṇāyāma*. (9)

अकारञ्चाप्युकारञ्च मकारञ्च प्रजापतिः।
वेदत्रयान्निरदुहद्भूर्भुवःस्वरितीति च ॥ १० ॥

The lord of created beings (*Prajāpati*) milched "A," "U," and "M," the component letters of the *Praṇava* (*Om*) and the "*Bhū*," "*Bhuvaḥ*" and "*Svah*," (the *Vyāhṛtis*) from the three *Vedas* as their essence. (10)

त्रिभ्य एव च वेदेभ्यः पादं पादमदूदुहत्।
तदुत्वचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥ ११ ॥

Prajāpati, the supreme lord of the universe, milched the three feet of the *Gāyatrī* (running as) *Tat*, etc. from the three *Vedas*. (11)

एतदक्षचरमेताञ्च जपन् व्याहृतिपूर्विकाम्।
सन्ध्ययोर्वेदविदुषो वेदगुण्येन युज्यते ॥ १२ ॥

By muttering this sound (*Om*) and the *Gāyatrī* preceded by the *Vyāhṛtis*, at morning and evening, each day, one acquires the same religius merit which a Veda-knowing *Brāhmaṇa* acquires by reading the three Vedas. (12)

सहस्रकृत्वस्त्वभ्यस्य वहिरेतत्त्रिकं द्विजः।
महतोऽप्येनसो मासात् त्वचेवाहिर्विमुच्यते ॥ १३ ॥

By muttering this trinity of *Mantras* (*Gāyatrī*, *Praṇava* and *Vyāhṛti*), for a thousand times, outside the village, a man is enabled to cast off all sin in the course of a month as a snake casts off its slough. (13)

एतत्त्रयविसंयुक्ता काले च क्रियया स्वया।
विप्रक्षत्रियविड्जातिर्गर्हणां याति साधुषु ॥ १४ ॥

A *Brāhmaṇa*, a *Kṣatriya* and a *Vaiśya*; bereft of this trinity of *Mantras*, and of their daily religious duties at the proper time, become condemnable in the society of the virtuous. (14)

ओङ्कारपूर्विकास्तिस्रो महाव्याहृतयोऽव्यया: ।
त्रिपदा चैव गायत्री विज्ञेयं ब्राह्मणो मुखम् ।। १५ ।।

The three great *Vyāhṛti Mantras*, as well as the *Tripadā* (three-footed) *Gāyatrī* preceded by the eternal *Praṇava* should be regarded as the mouth of (way of attaining) *Brahma*. (15)

योऽधीतेऽहन्यहन्येतां त्रीणि वर्षाण्यतन्द्रित: ।
स ब्रह्म परमभ्येति वायुभूत: खमूर्त्तिमान् ।। १६ ।।

He, who unremittingly mutters the *Gāyatrī Mantra*, each day, for three years, becomes ethereal as the sky and light as the air and attains the Supreme *Brahma*. (16)

The text has *Vāyu-Bhūta, Kha-Mūrttimān*. It means that the votary can go anywhere he pleases like the air and assume any shape or become bereft of all forms like the ether.

एकाक्षरं परं ब्रह्म प्राणायाम: परं तप: ।
सावित्र्यास्तु परं नास्ति मौनात् सत्यं विशिष्यते ।। १७ ।।

Single-lettered (*Mantra, Om*) is the supreme *Brahma; Prāṇāyāma* is the greatest of all penitential austerities; nothing is greater than the *Sāvitrī* (*Mantra*), truth-speaking is greater than the vow of reticence. (17)

क्षरन्ति सर्ववैदिक्यो जुहोति यजति क्रिया: ।
अक्षरन्त्वक्षयं ज्ञेयं ब्रह्मा चैव प्रजापति: ।। १८ ।।

All the Vedic rites of *Homa, Japa* etc., are perishable; eternal and undecaying is the *Praṇava*, the exponent of *Brahma*, the lord of beings. (18)

विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणै: ।
उपांशु स्याच्छतगुण: साहस्रो मानस: स्मृत: ।। १९ ।।

Japa-yajñas (sacrifices of mental repetitions of *Mantras*) are ten times greater than ritualistic sacrifices (*Vidhi Yajñas* such as *Darśa Paurṇamāśi* etc.) mentioned in the Vedas: Low-mutterings of *Mantras* (*Upāṁśu*-Japa) are a hundred times, and mental recitations of *Mantras* are a thousand times more meritorious than the *Vidhi-Yajñas*. (19)

ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥ २० ॥

The four Pāka-Yajñas[1] which are so intimately conconnected with and included within the *Vidhi-Yajñas*, do not rank a sixteenth part of the *Japa-Yajñas* in respect of merit. (20)

The four Pāka-Yajñas, according to Nanda Pandit, are the offerings to gods, to all beings, to manes, and to men, together with the offering to *Brahma*.

जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः ।
कुर्य्यादन्यन्नवा कुर्य्यान्मैत्रो ब्राह्मण उच्यते ॥ २१ ॥

Undoubtedly a *Brāhmaṇa* may obtain final emancipation by dint of this *Japa* alone, inasmuch as there is a dictum in the *Veda* that, "such a *Brāhmaṇa*, friendly to all, becomes merged in the supreme *Brahma*." (21)

इति वैष्णवे धर्मशास्त्रे पञ्चपञ्चाशोऽध्यायः ॥ ५५ ॥

CHAPTER LVI

वेदोद्धृतपवित्र मन्त्र वर्णनम्

अथातः सर्ववेदपवित्राणि भवन्ति । येषां जपैश्च होमैश्च द्विजातयः पापेभ्यः पूयन्ते । अघमर्षणम् । देवकृतम् । शुद्धवत्यः । तरत्समन्दीयम् । कुष्माण्ड्यः । पावमान्यः । दुर्गासावित्री अतिषङ्गाः । पदस्तोमाः । सामानि व्याहृतयः । भारुण्डानि । चन्द्रसाम् । पुरुषव्रते सामनी । आव्लिङ्गम् । वार्हस्पत्यम् । गोसूक्तम् । आश्वसूक्तम् । सामनी चन्द्रसूक्ते च । शतरुद्रियम् । अथर्वशिरः । त्रिसुपर्णम् । महाव्रतम् । नारायणीम् । पुरुषसूक्तञ्च । १-२६ ॥

NOW then follow the purifying *Mantras* from all the Vedas. (1) By muttering which, or reciting which at a burnt oblation, twice-born ones are freed from all sin. (2) (They are the) *Aghamarṣaṇam.* (3)

Deva-kṛtam. (4) *Suddhavatyaḥ.* (5) *Taratsamandīyam.* (6) *Kuṣmāṇḍyaḥ. Taittiriya Āraṇyakam,* (7) *Pāvamānyaḥ.* The term *Pāvâmānyaḥ* ordinarily denotes the ninth book of the *Rig-Veda,* but according to Nanda Pandit it has reference to *Taittirīya Brāhmaṇa.* (8) *Durgāsāvitrī.* *(9) Atiṣangāḥ.* *(10) Padastomhāḥ.* (11) *Vyāhṛti sāmans.* The *Vyāhṛti Samans, i.e., Bhūḥ, Bhuvaḥ, Svaḥ, Satyam* and *Puruṣaḥ.* (12) *Bhāruṇḍāni. Bhāruṇḍaḥ* is the name of certain *Sāmans* twenty-one in number which begin with the words *yat te te Kṛṣṇa Sākuna. The verse quoted by Nanda Pandit does not occur in the Āranyagāna* as alleged by him. Jolly says that "the *Sāmans* called *Ekavimsatyanugāna* are meant which are found in that work though they do not contain the verse referred to. (13) *Candra Sāmans.* (14) *Puruṣavrata Sāmans.* in Goldschmidt's Editiion *(15) Avingam.* (16) *Bārhaspatyam.* (17) *Gosūktam.* (18) *Aśva-Sūktam.* The same text as in the fore-going *Śūtrā.* (19) *Candra Sūkta Sāmans.* Nanda infers from a passage of *Vāśiṣtha* that "Ca" refers to *Sāma-Veda,* (20) *Śata-Rudrīyam. Kāthaka,* (21)

Atharva-śiras. The text begins with the words *Brahmā Devānāṁ prathamaḥ Sambabhūva* (*Brahmā* rose first among the gods). (22)

The three *Suvarṇas*. (23) *Mahā-Vratam*. *Sāma-Veda*, I. 91. (24) *Nārāyaṇīyam*. (25) *and Puruṣa-Sūktam*. The particle "Ca" refers to *Rig-Veda*, X. 71 and I. 90, 6—8. (26)

Kulluk following *Devapala* in his commentary on the *Kāthaka Gṛhya Śūtra* excludes the last (offering to Brahman) from the list of *Pāka-yajñas*. Similarly we find, only four *Pāka-Yajñas* mentioned in the *Gṛhya Śūtras* of *Kauśika*, Parāśara and *Sāṅkhāyana*. *Pāka-Yajñas* are mentioned in the text as opposed to *Vidhi-yajnas*, sacrifices prescribed by the Vedas, probably because the latter are offered in the triad of a sacred fire, whereas the *Pāka-Yajña* in its narrower sense denotes the oblation offered in the domestic fire (*Gārhapatyāgni*.)

Ibid.,

Rig-Veda, X. 190. I.

Vājasaneyī Saṁhitā, VIII. 13.

Rig-Veda, VIII. 84, 7—9.

Rig-Veda, IX. 58.

Vājasaneyī Saṁhitā XX. 14-16

Taittirīya Āraṇyakam X. 3—5.

*Taittirīya Brāhmaṇa*I. 4, 8.

Rig-Veda, I. 99, I.

Sāma-Veda, II. 47—49

Sāma-Veda, I. 578—580.

Rig-Veda, X. 16.6

Sāma-Veda. I. 147.

Āraṇyaka Saṁhitā, IV. 33, 34,

Rig-Veda, X. 90, I, 4,—*Jolly*.

Sāma-Veda, II. II87.

Sāma-Veda, I. 91.

Sāma-Veda, I. 122.

Sāma-Veda, I.350.

Sāma Veda II. 812, and I 153.

Atharva-śiras.

Kāthaka, XVII. 11—16.

Sāma-Veda I.91

23 *Taittirīya Āraṇyakam,* X. 4
24 *Sāma-Veda* I.91
25 *Taittirīya Araṇyaka,* X. Passim.
26 *Rig-Veda,* X.90, I.

त्रीण्याज्यदोहानि रथन्तरंच अग्निव्रतं वामदेवं वृहच्च ।
एतानि गीतानि पुनन्ति जन्तून् जातिस्मरत्वं लभते य इच्छेत् ॥ २७ ॥

The three *Ājyadohas,* the *Rathāntaram,* the *Agni-Vratam,* the *Vāmadeva* and the *Vṛhat-sāma.* These *Mantras,* chanted (by them) tend to purify all creatures; and their chanter is enabled to recollect the incidents of his past existences, if he so desires it. *Sāma-Veda, Sāma-Veda, Sāma-Veda.*

Sāma-Veda, . (27)

Sāma-Veda I.67
Sāma-Veda I.233
Sāma-Veda I. 27
Sāma-Veda, I.169

इति वैष्णवे धर्मशास्त्रे षट्पञ्चाशोऽध्यायः ॥ ५६ ॥

CHAPTER LVII

अभोज्यप्रतिग्राह्ययोस्त्याज्य वर्णनम्

अथ त्याज्याः । व्रात्याः । पतिताः । त्रिपुरुषं मातृतः पितृतश्चाशुद्धाः । सर्व एवाभोज्याश्चाप्रतिग्राह्याः । अप्रतिग्राह्येभ्यश्च प्रतिग्रहप्रसङ्गं वर्ज्जयेत् । प्रतिग्रहेण ब्राह्मणानां ब्राह्म्यं तेजः प्रणश्यति । द्रव्याणां वाविज्ञाय प्रतिग्रहविधिं यः प्रतिग्रहं कुर्य्यात् स दात्रा सह निमज्जति । प्रतिग्रह समर्थश्च यः प्रतिग्रहं वर्ज्जयेत् स दातृलोकमाप्नोति । एधोदकमूलफलाभयामिषमधुशय्यासनगृहपुष्पदधिशाकांश्चाभ्युद्यतान् न निर्णुदेत् ॥ १-१० ॥

NOW the following should be avoided. (1) *Viz.* the *Vrātyās* (or twice-born ones not initiated with the thread at the proper time and within the proper age-limit). (2) The degraded. (3) Those whose fathers and mothers are impure. (4) The Food of all these persons must not be taken, nor gifts be accepted from them. (5) Cease to have any connection whatsoever with the gifts of persons from whom gifts may not be accepted. (6) The *Brāhma* energy of a *Brāhmaṇa* is extinguished by accepting gifts. (7) He, who accepts the gift of an article, of the mode of accepting which he is ignorant, is drowned with the giver in hell. (8) He, who, although worthy and capable of accepting a gift, refrains from receiving the same, goes to the region of givers (after death.) (9) One shall not refuse to accept the gifts of fuel, water, roots, fruit, refuge, meat, honey, beddings, cushion, chambers, flowers, milkcurd and edible plants when voluntarily offered (by their givers). (10)

आहूयाभ्युद्यतां भिक्षा पुरस्तादनुचोदिताम् ।
ग्राह्यां प्रजापतिर्मेने अपि दुष्कृतकर्म्मणः ॥ ११ ॥

A man, invited and pressed to take alms, may safely accept alms even from the miscreants. It carries the sanction of *Prajāpati.* (11)

नाश्नन्ति पितरस्तस्य दशवर्षाणि पञ्च च ।
न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते ॥ १२ ॥

His manes do not eat for fifteen years the food offered by a man who refuses to accept such a gift, nor does fire convey the libations offered by him to the gods. (12)

गुरून् भृत्यानुज्जिहीर्षुरर्च्चिष्यन् पितृदेवताः ।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत् स्वयं ततः ॥ १३ ॥

For appeasing the hunger of one's *Gurus* and servants, as well as for the purpose of making offerings to one's gods and departed manes, one may accept a gift from any person whatsoever, but one must not satisfy one's self with that.(13)

एतेष्वपि च कार्य्येषु समर्थस्तत्प्रतिग्रहे ।
नादद्यात् कुलटाषण्ढपतितेभ्यस्तथा द्विषः ॥ १४ ॥

Even for these purposes, one, capable of accepting the gifts of those kinds of article, must not accept them from unchaste women, from eunuchs, from the degraded or from one's own enemies. (14)

गुरुषु त्वभ्यतीतेषु विना वा तैर्गृहे वसन् ।
आत्मनो वृत्तिमन्विच्छन् गृह्णीयात् साधुतः सदा ॥ १५ ॥

On the death of one's own parents, or in the event of one not residing in the same house withe them even when they are alive, one, seeking one's own subsistance, shall take gifts only from the virtuous. (15)

आर्द्धिकः कुलमित्रञ्च दासगोपालनापिताः ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ १६ ॥

One who ploughs the ground for half of the crop and gives the other half to the king or to the owner of the land (*Ārdhika*), a *Kula-mitra* (*lit.* a friend of the family), one's own

slave, a cow-herd, or a barber, as well as he who surrenders himself saying, I am your slave—the food of these persons, even if they are *Śūdras,* may be taken. (16)

The castes mentioned in this *Sūtra* are not properly *Śūdras* but offsping of unions between parents of different castes. According to the *Agnipurāṇam* most of the *Śaṅkara Jātis* (mixed castes) of *Śūdras* are the offspring of unions between twice-born fathers and *Śūdra* mothers. There we find that *Nāpitas* (barbers) are the son of a *Brāhmaṇa* father by a potter (*Kumbha-kāra*) mother, herdsmen being, according to *Parāśara,* the offspring of a *Kṣatriya* by a *Śūdra* damsel. Nanda considers that by the use of the particle "Ca" potters are also intended. A different interpretation of the text has been given in the *Parāśara Saṁhitā,* though Kulluk Bhatta and *Mitākṣarā* have both dissented from that view.

इति वैष्णवे धर्मशास्त्रे सप्ञ्चापञ्चाशोऽध्यायः ॥ ५७ ॥

CHAPTER LVIII

गृहस्थाश्रमिणास्त्रिविद्योऽर्थोपार्जन वर्णनम्

अथ गृहाश्रमिणस्त्रिविधोऽर्थो भवति। शुक्ल: शवलोऽसितश्च। शुक्ले-
नार्थेन यदैहिकं करोति तद्देवत्वमासादयति। यच्छवलेन तन्मानुष्यम्। यत्
कृष्णेन तत् तिर्य्यक्त्वम्। स्ववृत्त्युपार्ज्जितं सर्वं सर्वेषां शुक्लम्। अनन्त-
रवृत्त्युपात्तं शवलम्। अन्तरितवृत्त्युपात्तञ्च कृष्णम्॥ १-८॥

Now the Householders have three kinds of property. (1) (*viz*) white, mottled and black. (2) A religious (rite) done with the white property by a man in this life confers upon him divinity (in the next). (3) That, done with the mottled property, serves to impart him human existence. (4) That, which is done with the black property, makes him reborn as a beast. (5) Property acquired by all (castes) by plying their proper and respective works or professions is called white property. (6) Property acquired by member of any superior caste by following the profession of the next inferior caste is called mottled property. (7) Property acquired by a member of superior caste by following the profession of castes, by two or more degrees lower than his own, is called black property. (8)

क्रमागतं प्रीतिदाय: प्राप्तञ्च सह भार्य्यया।
अविशेषेण सर्वेषां धनं शुक्लं प्रकीर्त्तितम्॥ ९॥

Property inherited by a right of succession, or obtained as presents of love or affection, or obtained with a wife (marriage-dowry) is white irrespective of castes. (9)

उत्कोचशुल्कसम्प्राप्तमविक्रेयस्य विक्रयैः ।
कृतोपकारादाप्तञ्च शवलं समुदाहृतम् ॥ १० ॥

Property acquired as a bribe or hush money, as well as that acquired by selling articles which ought not to be sold, or as the price of a favour or good turn done to a man (*lit.* the price of a benefit) are called mottled (*Śavalam*) property. (10)

पार्श्विकद्यूतचौर्य्याप्तप्रतिरूपकसाहसैः ।
व्याजेनोपार्ज्जितं यच्च तत् कृष्णं समुदाहृतम् ॥ ११ ॥

Property acquired by gambling, by theft, robbery, by deceit, by manufacturing artificial gold, or by sycophancy (*lit.* blowing chowries unto a rich person) is called black wealth. (11)

यथाविधेन द्रव्येण यत्किञ्चित् कुरुते नरः ।
तथाविधमवाप्नोति स फलं प्रेत्य चेह च ॥ १२ ॥

The work done by a man with any of these kinds of property bears him the like fruit both in this world and the next. (12)

इति वैष्णवे धर्मशास्त्रेऽष्टपञ्चाशोऽध्यायः ॥ ५८ ॥

CHAPTER LIX

गृहस्था श्रमिणां कर्त्तव्यमग्निहोत्रश्च वर्णनम्

गृहाश्रमी वैवाहिकाग्नौ पाकयज्ञान् कुर्य्यात्। सायं प्रातश्चाग्निहोत्रम्। देवताभ्यो जुहुयात्। चन्द्रार्कसन्निकर्षविप्रकर्षयोर्द्दर्शपूर्णमासाभ्यां यजेत। प्रत्ययनं पशुना। शरद्ग्रीष्मयोश्चाग्रयणेन। व्रीहियवयोर्वा पाके। त्रैवार्षिकाभ्यधिकान्नः। प्रत्यब्दं सोमेन। वित्ताभावे इष्ट्या वैश्वानर्य्या। शूद्रान्नं यागे परिहरेत्। यज्ञार्थं भिक्षितमवाप्तमर्थं सकलमेव वितरेत्। सायं प्रातर्वैश्वदेवं जुहुयात्। भिक्षांश्च भिक्षवे दद्यात्। अर्च्चितभिक्षादानेन गोदानफलमवाप्नोति। भिक्ष्वभावे तन्मात्रं गवां दद्यात्। वह्नौ वा प्रक्षिपेत्। भुक्तेऽप्यन्ने विद्यमाने न भिक्षुकः प्रत्याचक्षीत। कण्डनी पेषणी चुल्ली कुम्भ उपस्कर इति पञ्चसूना गृहस्थस्य। तन्निष्कृत्यर्थञ्च ब्रह्मदेवभूतपितृनरयज्ञान् कुर्य्यात्। स्वाध्यायो ब्रह्मयज्ञः। होमा दैवः। वलिर्भौतः। पितृतर्पणं पित्र्यः। नृयज्ञश्चातिथिपूजनम्॥ १-२५॥

LET the master of a house-hold perform the *Pāka-yajñas* in his nuptial fire. (1) Both at morning and evening he shall perform the *Agni-hotra* sacrifice. (2) He shall make burnt offerings to the gods (failing to cast libations of clarified butter in the manner of an *Agni-hotra*). (3) Let him do the *Darśa-Paurṇa Māśi* sacrifices on the days of the new and the full moon. (4) In each solstic let him offer the *Paśu bandha* (animal sacrifices). (5) In autumn and summer let him perform the *Āgrayana* sacrifice, (6) or when the barley and paddy are found to ripe. (7) Persons with stores of paddy (food grain) enough to provide them ior more than three years shall do the *Soma* sacrifice, once a year.

1. Nanda interprets it as *Vaiśvadeva*, *Śravaṇākarman* and similar sacrifices. *Pāka-yajñas* denote all those sacrifices which may be done in the household fire and do nor require the killing of the kindling of the triad of sacred fires.

(8—9) Short of money, a house-holder shall do a *Vaiśvānara* sacrifice. (10) Food obtained from *Śūdras* must not be used in a sacrifice. (11) Money obtained by begging for the celebration of a sacrifice should be all spent in its celebration. (12) Libations of clarified butter should be cast in the fire for the *Viśvedevas*, morning and evening. (13) Let him give alms to an ascetic. (14) By giving alms to the reverential persons one acquires the merit of making the gift of a cow. (15) In the absence of an ascetic, the food (kept for him) should be given to a cow. (16) Or cast in the fire. (17) In there is food in the house, after the master has taken his meal, let not a begger be turned away from the door. (18) Pestle and mortar, the grinding slab, the oven, the pitcher, and the broom—these are the five animal-killing places in a house-hold (*lit.* of the master of a house). (19) For the expiation of sins let him do a *Brahma* sacrifice, a *Deva* sacrifice, a *Bhūta* sacrifice, a *Pitṛ* sacrifice and a *Nara* sacrifice, each day. (20) Reading the *Vedas* is called *Brahma* sacrifice. (21) Burnt offeriing to gods constitute a *Deva* sacrifice. (22) Oblations of food offered unto all creatures constitute a *Bhūta-yajña*. (23) Libations of water offered to one's manes constitute a *Pitṛ-yajña*. (24) Hospitality to all chance-comers in the house is called *Nṛ-yajña*. (25)

देवतातिथिभृत्यानां पितॄणामात्मनस्तथा ।
न निर्वपति पञ्चानामुच्छ्वसन् न च जीवति ॥ २६ ॥

He, who does not offer food to the gods, to Atithis, to his manes, to his servants (dependants) and to his ownself does not live, merely breathes. (26)

ब्रह्मचारी यतिर्भिक्षुर्जीवन्त्येते गृहाश्रमात् ।
तस्मादभ्यागतानेतान् गृहस्थो नावमानयेत् ॥ २७ ॥

गृहस्थ एव यजते गृहस्थस्तप्यते तपः ।
ददाति च गृहस्थस्तु तस्माज्ज्येष्ठो गृहाश्रमी ॥ २८ ॥

[The three orders of ascetics, viz.,] *Brahmacārins*, *Yatis* and *Bhikṣus* derive their sustenance from the order of the house-hold, hence a house - holder must not dishonour them when they are arrived at his house. (27-28)

ऋषयः पितरो देवाः भूतान्यतिथयस्तथा।
आशासने कुटुम्बिभ्यस्तस्माच्छ्रेष्ठो गृहाश्रमी ॥ २९ ॥

The Rishis, the manes, the gold, the creatures, and the Atithis all look to the house-hold for sustenance; hence, the order of house-holders is the best of all other orders of life. (29)

त्रिवर्गसेवां सततान्नदानं, सुरार्च्चनं ब्राह्मणपूजनञ्च।
स्वाध्यायसेवां पितृतर्पणञ्च, कृत्वा गृही शक्रपदं प्रयाति ॥३० ॥

Following pursuits of virtue, wealth and desire, constant distribution of food, worship of the gods, honouring *Brāhmaṇas*, studying the *Vedas* and propitiating the manes are the duties, by duly discharging which, a house-holder comes by the status of Indra. (30)

इति वैष्णवे धर्मशास्त्रे एकोनषष्टितमोऽध्यायः ॥ ५९ ॥

CHAPTER LX

सर्वेषा नित्यशौच ब्राह्ममुहूर्तादिकृत्यवर्णनम्

ब्राह्मे मुहूर्त्ते उत्थाय मूत्रपुरीषोत्सर्गं कुर्य्यात्। दक्षिणाभिमुखो रात्रौ दिवा चोदङ्मुखः सन्ध्ययोश्च। नाप्रच्छादितायां भूमौ। न फालकृष्टायाम्। न छायायाम्। नचोषरे। न शाद्वले। न ससत्त्वे। न गर्त्ते। न वल्मीके। न पथि। न रथ्यायाम्। न पराशुचौ। नोद्याने। नोद्यानोदकसमीपयोः। नाङ्गारे। न भस्मनि। न गोमये। न गोव्रजे। नाकाशे। नोदके। न प्रत्यनिलानलेन्द्वर्कस्त्रीगुरुब्राह्मणानाञ्च। नैवावगुण्ठितशिराः। लोष्ट्रेष्टकाभिः परिमृज्य गुदं गृहीतशिश्नश्चोत्थायादिभर्मृदिभश्चोद्धृताभिर्गन्धलेपक्षयकरं शौचं कुर्य्यात्॥ १-२४॥

RISING from his bed in the *muhūrtta* sacred to *Brahman* (forty-eight minutes before sun-rise) let him void excrements. (1) Facing the south by the night and the north by the day and in the either twilight. (2) Not in a covered ground. (3) Nor on a ploughed field. (4) Nor in the shade of a sacrificial tree. (5) Not on the field of an alkaline soil. (6) Nor on grassy ground. (7) Nor on grounds in which lives any animal. (8) Not in a hole. (9) Nor on an ant-hill. (10) Not on a path. (11) Nor on a high road. (12) Not on another man's excrements. (13) Nor in a garden. (14) Nor close to a garden or tank. (15) Nor on charcoals. (16) Nor on ashes. (17) Nor on cow-dung. (18) Nor in a pasturage.* (19) Nor in the sky. (20) Nor in water. (21) Not facing the sun, the moon, the fire, or the wind, or a *Guru*, or a woman or a *Brāhmaṇa*. (22) Nor without covering the head. (23) Having rubbed the anus with earth or brick (dust) and caught hold of his urinary organ with his hand, he shall rise and then cleanse himself with earth and water, enough to remove the smell and moisture (24)

* According to Raghunandana this rule holds good in respect of uninitiated house-holders.

एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश।
उभयोः सप्तः दातव्या मृदस्तिस्रस्तु पादयोः ॥ २५ ॥

The orifice of the urethra should be rubbed once with earth; the anus, twice; the left hand, ten times; the palms of two hands, seven times and the two feet, three times. (25)

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
त्रिगुणञ्च वनस्थानां यतीनाञ्च चतुर्गुणम् ॥ २६ ॥

This is the purification for house-holders; twice as much purification should there be for *Brahmacārins*, thrice as much for forest-dwelling hermits, and four times as for Yatis (the fourth order of ascetics. (26)

इति वैष्णवे धर्म्मशास्त्रे षष्ठितमोऽध्यायः ॥ ६० ॥

CHAPTER LXI

दन्तधावन प्रकरण वर्णनम्

अथ पालाशं दन्तधावनं नाद्यात् नैवश्लेष्मान्तकारिष्टविभीतकधवधन्वन-जम्। न च बन्धूकनिर्गुण्डीः शिग्रुतिल्वतिन्दुकजम्। न च कोविदारशमी-पीलुपिप्पलेङ्गुदगुग्गुलुजम्। न पारिभद्रकाम्लिकामोचकशाल्मली-शणजम्। न मधुरम्। नाम्लम्। नोर्द्ध्वशुष्कम्। न शुषिरम्। न पूति-गन्धि। न पिच्छिलम्। न दक्षिणापराभिमुखः। अद्याच्चोदङ्मुखः प्राङ्मु-खो वा। वटासनार्कखदिरकरञ्जबदरसर्ज्जनिम्बारिमेदापामार्गमालती-ककुभबिल्वानामन्वतमम्। कषायं तिक्तं कटुकञ्च ॥ १-१५ ॥

Do not use a tooth-cleanser of Palāśa-twing. (1) Nor one of a Śleṣmāntaka, Ariṣta Vibhītaka, Dhava or Dhanvana tree. (2) Nor that of a Vandhūka Nirguṇḍī, Śigru, Tilva or Tinduka tree. (3) Nor that of a Kovidāra, Śamī, Pīlu, Pippalī, Ingudī or Guggula tree. (4) Nor that of a Pāribhadra, Amlikā, Mocaka, Śālmalī or Śaṇa tree. (5) Nor a (twig) of sweet taste. (6) Nor one of an acid flavour. (7) Nor that half of which is dry. (8) Nor one borrowed with holes. (9) Nor one having a putrid smell. (10) Nor one that is shiny. (11) [One should not use a tooth-twig] facing the south or the west. (12) One should use (lit eat) a tooth-twig facing the north or the east. (13) A twig of a Vaṭa, *Asana, Arka, Khadira, Karañja, Vadara,* Sarja, Nimba, Arimeda, Apāmarga, *Mālatīa, Kūkubha,* or *Vilva* should be used. (14) One that has an astringent bitter and pungent taste. (15)

कनीन्यग्रसमस्थौल्यं सकूर्च्चं द्वादशाङ्गुलम् ।
प्रातर्भुक्त्वा च यतगभक्षयेद्दन्तधावनम् ॥ १६ ॥

Each morning, one shall silenty use a tooth-twig to the length of twelve. fingers inclusive of the brush-like part at its end, and having a girth equal to that of the top of a small finger. (16)

प्रक्षाल्य भुक्त्वा तज्जह्याच्छुचौ देशे प्रयत्नतः ।
अमावास्यां न चाश्नीयादन्तकाष्ठं कदाचन ॥ १७ ॥

Then having taken (used) and washed that with water, he shall deposit it in a clean place; one shall not use a tooth-twig on the day of the new moon. (17)

Danta Kāṣṭha—The twig of a tree bitten into the shape of a brush and used for the purposes of a tooth brush.

इति वैष्णवे धर्मशास्त्रे एकषष्टितमोऽध्यायः ॥ ६१ ॥

CHAPTER LXII

द्विजातीनां प्राजापत्यादि तीर्थ वर्णनम्

अथ द्विजातीनां कनीनिकामूले प्राजापत्यं नाम तीर्थम्। अङ्गुष्ठमूले ब्राह्मम्। अङ्गुल्यग्रे दैवम्। तर्ज्जनीमूले पित्र्यम्। अनग्न्युणाभिरफेनिलाभिर्नशूद्रैककराविज्जताभिरक्षाराभिरद्भिः शुचौ देशे स्वासीनोऽन्तर्जानुः प्राङ्मुखश्चोदङ्मुखो वा तन्मनाः सुमनाश्चाचामेत्। ब्राह्मेण तीर्थेन त्रिराचामेत्। द्विः प्रसृज्यात्। खान्यद्भिर्मूर्द्धानं हृदयं स्पृशेत्॥ १-८ ॥

Now at the root of the first phalange of his small finger lies the *Prājāpatyam tīrtham* (place sacred to *Prājāpati*) of a twice-born one, the *Brāhma tīrtham* (place sacred to Brahmā) at the root of his thumb. (1—2) The *Daivam tīrtham* (places sacred to the Gods) at the tips of his fingers. (3) And the *Pitṛ tīrtham* (place sacred to the manes) at the root of his second finger. (4) With his hand placed inside his thigh, and then seated at a pure spot, in a happy mood of mind, and then thinking of no other object, and with his face directed towards the north or east, he shall rinse his mouth with water that is neither hot nor boiled, bereft of froths, not brought by any *Śūdra*, nor with one hand, and free from alkali. (5) He shall thrice rinse his mouth with the *Brāhma tīrtham* described above. (6) Twice rub his lips. (7) And touch his heart and head and the ducts of his organs (ears, eyes and nose) with the water. (8)

हृत्कण्ठतालुगाभिस्तु यथासङ्ख्य द्विजातयः।
शुध्येरन् स्त्री च शूद्रश्च सकृत् स्पृष्टाभिरन्ततः ॥ ९ ॥

Brāhmaṇas, Kṣatriyas, and *Vaiśyas* are purified by sipping water, enough to respectively reach down to their hearts, throats

and palates; women and Śūdras are purified by sipping water enough to moisten their lips. (9)

According to Mitākṣarā women and Śūdras are purified by sipping water enough to moisten their palates.

इति वैष्णवे धर्म्मशास्त्रे द्विषष्टितमोऽध्यायः ॥ ६२ ॥

CHAPTER LXIII

योगकर्म विधानम्-ईश्वर प्राप्ति, यात्रा प्रकरणोदृष्टादृष्ट वर्णनम्

अथ योगक्षेमार्थमीश्वरमुपगच्छेत्। नैकोऽध्वानं प्रपद्येत। नाधार्म्मिकैः सार्द्धम्। न वृषलैः। न द्विषद्भिः। नातिप्रत्यूषसि। नातिसायम्। न सन्ध्ययोः। न मध्याह्ने। न सन्निहितपानीयम्। नातितूर्णम्। न रात्रौ। न सन्ततं व्यालव्याधितार्त्तैर्वाहनैः। न हीनाङ्गैः। न दीनैः। न गोभिः। नादान्तैः। यवसोदके वाहनानामादत्त्वात्मनः क्षुत्तृष्णापतोदने न कुर्य्यात्। न चतुष्पथमधितिष्ठेत्। न रात्रौ वृक्षमूलम्। न शून्यालयम्। न तृणम्। न पशूनां बन्धनागारम्। न केशतुषकपालास्थिभस्माङ्गारान्। न कार्पासास्थि। चतुष्पथं प्रदक्षिणीकुर्य्यात्। देवतार्च्चाश्च। प्रज्ञातांश्च वनस्पतीन्। अग्निब्राह्मणगणिकापूर्णकुम्भादर्शच्छत्रध्वजपताकाश्रीवृक्षवर्द्ध- माननन्द्यावर्त्तांश्च। तालवृन्तचामराश्व-गजाजगोदधिक्षीर-मधुसिद्धार्थकांश्च। वीणाचन्दनायुधार्द्रगोमयपुष्प-शाक-गोरोचना दूर्वाप्ररोहांश्च। उष्णीषालङ्कार-मणिकनक-रजत-वस्त्रासन-यानामिषांश्च। भृङ्गारोद्धृतोर्वरारज्जुबद्धैकपशुकुमारीमीनांश्च दृष्ट्वा प्रयायादिति। अथ मत्तोन्मत्तव्यङ्गान् दृष्ट्वा निवर्त्तेत। वान्तविरिक्तमुण्डितमलिनवसनजटिलवामनांश्च॥ काषायिप्रव्रजितमलिनांश्च। तैलगुडशुष्कगोमयेन्धनतृणपलाशभस्माङ्गारांश्च। लवणक्लीवासवनपुंसककार्पासरज्जुनिगड़मुक्तकेशांश्च। वीणाचन्दनार्द्रशाकोष्णीषालङ्करणकुमारीः प्रस्थानकालेऽभिनन्दयेदिति। देवब्राह्मणगुरुबभ्रुदीक्षितानां छायां नाक्रामेत्। निष्ठ्यूतवान्तरुधिरविन्मूत्रस्नानोदकानि च। न वत्सतन्त्रीं लङ्घयेत्। प्रवर्षति न धावेत्। न वृथा नदीं तरेत्। न देवताभ्य पितृभ्यश्चोदकमप्रदाय। न बाहुभ्याम्। न भिन्नया नावा। नकच्छ(कूल) मधितिष्ठेत्। न कूपमवलोकयेत्। न लङ्घयेत्॥ १-५०॥

FOR the wherewithal to perform religious sacrifices a *Brāhmaṇa* shall resort to the king. (1) Do not travel alone on the road. (2) Nor in the company of the wicked. (3) Nor with the

Śūdras. (4) Nor with one's enemies. (5) Nor in the too early morning. (6) Nor late in the evening. (7) Nor during either twilight. (8) Nor at noon. (9) Nor by the side of water. (10) Nor too hastily. (11) Nor by the night. (12) Nor carried by vicious, diseased or tired beasts of conveyance. (13) Nor by an animal having a less limb. (14) Nor by wild animals, (15) nor by cows (bullocks), (16) nor boisterous beasts of conveyance, let him not appease his own thirst and hunger. (18) Do not lie at the crossing of roads, (19) nor under a tree in the night, (20) nor in a deserted or solitary chamber, (21) nor on grass, (22) nor in the room where beasts are penned, (23) nor on hair, husks, skulls, skeletal bones, ashes, or charcoals, (24) nor on *Kārpāsa* seeds. (25) Let a man circum-ambulate a meeting of roads, (26) a divine image, (27) a known Vanaspati, (28) fire, *Brāhmaṇas,* prostitutes, a water-filled pitcher, a mirror, an umbrella, a flag, or a banner, a Vilva tree, Vardhamāna tree, a *Nandāvarta* (a particular kind of royal palace). (29)

As well as a palmyara-fan, a chowrie, a horse, an elephant, a goat; a cow, milk-curd, milk, honey, white mustard seeds, a lyre, sandal paste, arm, moist cow-dung, fruit, flower, moist potherbs, Gorocanā (pigment obtained from ox-bile) and sprouts of Dūrvā grass. (31) Similarly, (he shall circum-ambulate) a turban, ornaments, gems, gold, silver, cloth, carts and meat. (32) Seeing earth kept in an ewer and containing all kinds of cereals, an animal tied to tether, an unmarried girl and fish he shall start on his journey. (33) Having seen an insane, intoxicated or deformed person he shall turn back in his journey. (34) As well as those who have purged, vomited or shaved their head and dwarfs, and persons, wearing dirty clothes or clotted haris. (35) Similarly, having seen persons clad in Kaṣāya (yellow-tinged) or dirty clothes as well as Kapilas, [barren women, eunuchs, haunch-backed persons one shall refrain from starting on a journey. (36) Similarly (having seen) oil, treacle, dry cow dung, fuel, weeds, Palāśa leaves, ashes, charcoals. (37) Likewise having seen salt, eunuchs, urine, impotent person, cotton thread, and persons with dishevelled hair or feet bound in chains. (38) The sight of a lyre, of a sandal-paste, of moist pot-herbs, of a turban, of an ornament, and of an unmarried virgin is recommended. never assail the shadow of a divine image, of a Brāhmaṇa, of a *Guru,* of a twany-coloured person or of an initiated person with

your feet. Never touch with your feet spittings, vomitings, blood, urine, ordure, or bathing of another. (41) Never leap over the tether of a calf. (42) Do not run white it rains. (43) He must not cross a river without need. (44) Nor without first having offered libations of water unto the gods and his manes. (45) Nor swim across a river with his arms. (Nor in a leaky boat. (47)

He must not stand on the border of a swampy ground (48) He must not look into a well. (49) Nor leap over it. (50)

४८ The text has *Nakaccha kūlamadhitiṣṭhet:* Nakaccha Kūlam means the edge or border of a swampy place or a watery ground. Jolly has translated it as on the bank of a river.

५०. The text has *Na Kūpam Laṅghayet* which Jolly translated as cross it (pool) by swimming through it or in any other way. The sense of the Sūtra implying the prohibition of leaping over a well (Kūpa) is obvious.

वृद्धभारिनृपस्नात स्त्रीरोगिवरचक्रिणाम्।
पन्था देवो नृपस्त्वेषां मान्यः स्नातश्च भूपतेः ॥ ५१ ॥

He must make way for an aged man, for one carrying a load, for a king, for a Snātaka, for a sick person, for a woman, for a bridegroom, and for a carter. All of these persons (meeting together) must make way for a king; and even a king must make way for (lit honour) a *Snātaka*. (51)

Nanda quoting the *Gṛhya sūtras* mentions three kinds of Snātakas *viz.* (1) *Vidyā Snātaka* (those who bathe after having studied the Vedas) *Vrata Snātakas* (those who bathe after performing any Vratas) and *Ubhaya Snātakas* (those who bathe after having studied the Vedas and completed the obsered vows of student.)

The text has *Cakrī*. Jolly has translated it as one riding in a carriage.

इति वैष्णवे धर्मशास्त्रे त्रिषष्टितमोऽध्यायः ॥ ६३ ॥

CHAPTER LXIV

स्नानाद्याचार कृत्य वर्णनम्

परनिपानेषु न स्नानमाचरेत्। आचरेत् पञ्चपिण्डानुद्धृत्यापस्तथापदि। नाजीर्णे। न चातुरः। न नग्नः। न रात्रौ। राहुदर्शनवर्ज्जम्। न सन्ध्ययोः। प्रातः स्नाय्यरुणकिरणग्रस्तां प्राचीमवलोक्य स्नायात्। स्नातः शिरो नावधूनेत्। नाङ्गेभ्यस्तोयमुद्धरेत्। न तैलवत् संस्पृशेत्। नाप्रक्षालितं पूर्वधृतं वसनं विभृयात्। स्नातः सोष्णीषो धौतवाससी विभृयात्। न म्लेच्छान्त्यजपतितैः सह सम्भाषणं कुर्य्यात्। स्नायान् प्रस्रवण-देवखातसरोवरेषु। उद्धृताद्भूमिष्ठमूदकं पुण्यं, स्थावरात् प्रस्रवत्, तस्मान्नादेयं, तस्मादपि साधुपरिगृहीतं, सर्वत एव गाङ्गम्। मृत्तोयैः कृतमलापकर्षोऽप्सु निमज्ज्यापोहिष्ठेति तिसृभिर्हिरण्यवर्णा इति चतसृभिरिदमापः प्रवहत इति च तीर्थमभिमन्त्रयेत्। ततोऽप्सु निमग्नस्त्रिरघमर्षणं जपेत्। तद्विष्णोः परमं पदमिति वा। द्रुपदां सावित्रीं वा। युञ्जते मन इत्यनुवाक्यं वा। पुरुषसूक्तं वा। स्नातश्चार्द्रवासा देवपितृतर्पणमम्भःस्थ एव कुर्य्यात्। परिवर्त्तितवासाश्चेत् तीर्थमुत्तीर्य्य। अकृत्वा देवपितृतर्पणं स्नानशाटीं न पीडयेत्। स्नात्वाचम्य विधिवदुपस्पृशेत्। पुरुषसूक्तेन प्रत्यृचं पुरुषाय पुष्पाणि दद्यात्। उदकाञ्जलिं पश्चात्। आदावेव दिव्येन तीर्थेन देवतानां कुर्य्यात्। तदनन्तरं पित्र्येण पितृणाम्। तत्रादौ स्ववश्यानां तर्पणं कुर्य्यात्। ततः सम्बन्धिबान्धवानाम्। ततः सुहृदाम्। एवं नित्यस्नायी स्यात्। स्नातश्च पवित्राणि यथाशक्ति जपेत्। विशेषतः सावित्रीन्त्ववश्यं जपेत्। पुरुषसूक्तञ्च। नैताभ्यामधिकमस्ति॥ १-३९॥

HE must not bathe in another man's pool. (1) In the absence of a pool of his own let him first life five hanfuls of earth from (another man's pool) and bathe therein. (2) He must not bathe while suffering from indigestion. (3) Nor while feeling

ill or indisposed. (4) Nor naked. (5) Nor at night. (6) Except on the occasion of a lunar eclipse. (7) Nor during either twilight. (8) Let a morning-bather bathe when the east is lighted up with the red glow of early dawn. (9) Let him not shake his head after bathing inorder to shake off the water from his hair. (10)

10. According to Bhrgu and Gobhila, it includes besides one who is wholely undressed one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears a greater number of clothes or double clothing, or one who wears a piece of cloth only on the pudenda.

He must not brush off the water with his hands, or wipe it off with the wet cloth, after bathing. (11) Nor touch any oleaginous substance. (12) Nor put on an unwashed cloth which he had previously worn. (13) Let him tie a turban his head and put on a pair of clean, washed cloths (upper and lower sheets) after bathing. (14) And not speak with a member of any Mleccha or low caste. (15) He must bathe in a fountain, or in a natural reservoir or water, or in a tank. (16) Stagnant water is holier than water lifted up (from a pool or well.) Fountain-water is holier (more purifying) than stagnant water. River-water is holier than fountain- water, the water collected by Vasiṣṭha or any other holy sage is holier than river-water, and Ganges-water is the holiest of them all. (17) Then having removed the dirt of his body with earth and water, he shall plunge into the water and invite (invoke) the *Tīrthas* (holy pools) therein by reciting the three Ṛcās commencing with *Apohiṣṭhā*, etc., or the four Ṛcās commencing with *Hiraṇya varṇa*, or the one running as *Idam Āpaḥ Pravahata Iti*. (18) After that, immersed in water, he shall thrice recite the *Aghamarṣaṇam Sūktam*. (19) Or the *mantra* running as *Tad viṣṇoḥ Paramam-Padam*. (20) Or the *Drupadā Gāyatrī*. (21)

12. Raghunandana, the founder of the Bengal school of Smṛtis; reads the Sūtra as *Na tailamvā Samspṛśet*. (He must not touch oil.

18. *Āpohiṣṭhā Mayo bhuvaḥ—Ṛg-Veda* X 9.I-3. Ye waters are etc. Taittirīya Samhitā V.6,I,1-2. The golden coloured waters etc. Carry away all than, ye waters. Ṛgveda. I. 23. 22

19. Ṛgveda I. 22. 20. That most exalted step of Viṣṇu, etc.

20. Drupadādiva mumucāna, etc., like one released from a stake

Or the *Anuvāk* running as *Yuñjate Manaḥ.* (22) Or the *Puruṣa Sūktam.* (23)

22. (Drupada) Atharva Veda. VI. 81. etc., Cf. Vājasaneyā Saṁhit XX. 20. and Taittireya Brāhmaṇa II. 4. 4. 9. 6. 6. 3.00 Ṛgveda. V. 81. They get their minds devoted etc.

After having bathed, and with the wet clothes on, let, him offer libations of water unto the gods and manes, while standing in water. (24) If he has changed his cloth (put on a dry cloth), (let him perform the *Tarpanam*) after having ascended the step of the landing place. (25) He must not squeeze his (wet) bathing garment before offering libations of water to the gods and manes. (26) Having bathed and sipped water, let him do the rite of *Āchamanan* in the orthodox way. (27) Let him offer a handul of flowers to the *Purusha* (supreme self or subjectivity) by reciting each verse of the *Purusha Suktam.* (28) (And) Handfuls of water that. (29) First he must do the *Deva Tarpanam* (offer libations of water to the Gods) with the tips of his fingers known as the *Daiva-tirtham.* (30) After the *Pitri-tarpanam* with the *Pitri-tirtham.* (31) In these rites he must offer libations of water to the departed ones of his own family at the outset. (32) Ater that, to this agnates (Vandhus) and relations. (33) After that to his friends. (34) Thus one shall do the rite of bathing each day. (35) Having bathed he must mutter as many of the sacred Mantras as he will be capable of muttering. (36) He must unfailingly mutter the *Sāvitri mantra* in special. (37) (And) the *Purusha Suktam.* (38) There is nothing more sublime than these two (*Sāvitri* and Purusha *Suktam*). (39)

24. The text has Deva-*Pitṛ tarpaṇam.* Joly has translated it as feet the Gods and manes. *'Tarpaṇam,* although it literally means propitiation, consists in offering libation of water (containing sesame under certain circumstances) to the Gods and manes, as is known to all Brāhmaṇas and followers of Brāhmaṇaism.

25. The text has *Tīrthamuttīrya.* Tīrtha means a stepping stone, a landing place. Jolly has translated it as "after having crossed the bathing place (and reached the bank") which may be anything else than the true import of the Sūtra.

स्नातोऽधिकारी भवति दैवे पित्रये च कर्म्मणि।
पवित्राणां तथा जप्ये दाने च विधिनोदिते॥ ४० ॥

By bathing only a man becomes competent to do the *Daiva* and *Pitṛ* sacrifices, to mutter the sacred Mantras and to make gifts as laid down (in the *Smṛti*). (40)

अलक्ष्मीः कालकर्णो च दुःस्वप्नं दुर्विचिन्तितम्।
अम्मात्रेणाभिषिक्तस्य नश्यन्त इति धारणा॥ ४१ ॥

Darkness of complesxion, misfortune, bad dreams and anxiety (lit oppressive thougnts) of a man are removed after he has bathed in water. This is the conclusion. (41)

याम्यं हि यातनादुःखं नित्यस्नायी न पश्यति।
नित्यस्नानेन पूयन्ते येऽपि पापकृतो नराः॥ ४२ ॥

He, who bathes, every day, suffers not the pangs in the mansion of death. Even a miscreant is purified by daily baths. (42)

इति वैष्णवे धर्मशास्त्रे चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

CHAPTER LXV

स्नानान्तर कर्तव्यता-देवपूजा वर्णनम्

अथातः सुस्नातः सुप्रक्षालितपाणिपादः स्वाचान्तो देवतार्च्चायां स्थले वा भगवन्तमनादिनिधनं वासुदेवमभ्यर्च्चयेत्। अश्विनोः प्राणस्तौत इति जीवादानं दत्त्वा युञ्जते मन इत्यनुवाकेनावाहनं कृत्वा जानुभ्यां पाणिभ्यां शिरसा च नमस्कारं कुर्य्यात्। आपोहिष्ठेति तिसृभिरर्घ्यं निवेदयेत्। हिरण्यवर्णा इति चतसृभिः पाद्यम्। शन्न आपो धन्वन्या इत्याचमनीयम्। इदमापः प्रवहत इति स्नानीयम्। रथे कक्षेषु वृषभराजा इत्यनुलेपनलङ्कारौ। युवा सुवासा इति वासः। पुष्पावतीरिति पुष्पम्। धूरसि धूपमिति धूपम्। तेजोऽसि शुक्रमिति दीपम्। दधिक्राब्ण इति मधुपर्कः। हिरण्यगर्भ इत्यष्टाभिर्नैवेद्यम्॥ १-१३॥

THEN after having bathed and properly washed his hands and feet and duly sipped water, a *man must* worship the God *Vāsudeva*, who is without origin or death, either in an image, or in a consecrated pitcher of water. (1) Life should be imparted to the image by reciting the *Mantra* running as May Aśvinas (the twin physicians of the Gods) give life to thee, ete. He shall invoke the (presence of the) deity (in the image, etc.,) by reciting the Anuvāka, "may the mind by be ready," etc., and thereafter make obeisance to the God (by lying on) his knees, elbows and head. (2) He shall make the *Arghya* offering (to the deity) by reciting the three *Ṛcas*, running as O ye waters, etc. (3) The water for washing its feet, by reciting the four *Ṛcās*, running as O ye golden coloured waters, etc. (4) He shall sip water by reciting the *Mantra*, O ye excellent waters that extinguish all sin, etc. (5) He shall offer the water for bathing by reciting the Ṛcā,

5 *Atharva Veda* I. 6. 4.; XIX. 2. 2. Taittrīya Āraṇyaka VI. 4. I. Nanda states that it is *Katha-Śākhīya*.

Carry, O ye waters etc. (6) With the one running as proud "of chariot horse, bull and hero" etc., the unguents and ornaments. (7) With the one beginning with 'A youth, splendidly arrayed the etc., a garment. (8) With the *Mantra* beginning with "Blooming" etc., a flower (9). With the one beginning with "Thou art the destroyer of incence-stick," a burning incense-stick. (10) With the one beginning as thout are the light, the life (Śukra) a lighted lamp. (11) With the one beginning as "I praise *Dadhikrābṇa*, a cup of honey (*Madhu-parka*). (12) With the one beginning as *Hiraṇya-garbha*, etc., the offerings of edibles (*Naivcdya*). (13)

7: According to Nanda ths mantra also belongs to the *Katha* school, Jolly says he has not found it in the manuscript of *Katha*. It occurs in the *Taittirīya Brāhmaṇa* II. 7.7.2. and the above translation is according to Sāyaṇa's commentary on the work .

8. Ṛgveda. III. 8. 4.

9. Taittirīya Saṁhitā. IV. 2. 5. Atharva Veda. VIII. 7. 27.

10. Vājasaneya Saṁhitā I. 8. (cf. Mahidharās commentary).

11. Vājasaneya Saṁhitā XXII. I.

12. Ṛgveda. IV. 39. 6.

13. Ṛgveda. X. 121. I-8.

चामरं व्यजनं मात्रं छत्रं पानासने तथा।
सावित्रेणैव तत् सर्वदेवाय विनिवेदयेत्॥ १४ ॥

Let him offer chowries, fans, mirrors, umbrellas, drinking water and cushions to the divinity by reciting the *Sāvitrī Mantra*. (14)

एवमभ्यर्च्य च जपेत् सूक्तं वै पौरुषं ततः।
तेनैव जुहुयादाज्यं य इच्छेच्छाश्वतं पदम्॥ १५ ॥

He, who wishes to obtain eternal status, must recite the *Puruṣa Sūktam* after having thus worshipped (*Viṣṇu*) and let him cast libations of clarified butter in the fire by reciting the same *Sūktam*. (15)

इति वैष्णवे धर्मशास्त्रे पञ्चषष्टितमोऽध्यायः॥ ६५ ॥

CHAPTER LXVI

देवपितृकर्म विधान, तत्कर्मणि त्याज्य वर्णनम्

न नक्तं गृहीतेनोदकेन देवपितृकं कुर्य्यात्। चन्दनमृगमदागुरुदारुकर्पूर-कुङ्कुमजातीफलवर्ज्जमनुलेपनं न दद्यात्। न वासो नीलीरक्तम्। न मणि-सुवर्णयोः प्रतिरूपमलङ्करणम्। नोग्रगन्धि। नागन्धि। न कण्टकिजम्। कण्टकिजमपि शुक्लं सुगन्धिकं दद्यात्। रक्तमपि कुङ्कुमं जलजञ्च दद्यात्। न धूपार्थे जीवजातम्। न घृततैलं विना किञ्चन दीपार्थे। नाभक्ष्यं नैवेद्यार्थे। न भक्ष्ये अप्यजामहिषीक्षीरे। पञ्चनखमत्स्यवराहमांसानि च। १-१४ ॥

ONE must not do the *Daiva* or *Pitr* rites with water collected at night. (1) He shall not offer an unguent to the deity which is bereft of Sandal-paste, musk, agolochum, Devadāru-wood, camphor, saffron, and nutmeg. (2) He shall not offer an Indigo-dyed cloth. (3) Nor an ornament made of artificial gold or imitation jem. (4) Nor a strong-smelling flower. (5) Nor a scentless one. (6) Nor one of a thorny tree or plant. (7) The white and sweet-scented flowers of thorny (trees or plants) may be given (to the deity). (8) Saffron and (red) lilies, although red coloured, may be offered. (9) Any product of animal body must not be used in substitution for a burning incense-stick. (10) Any oleaginous substance except oil and clarified butter must not be used for the purposes of a lamp. (11) The *Naivedya* offering must not contain any forbidden article of fare. (12) The milk of a she-goat or of a she-buffalo, although otherwise not forbidden to be taken, must not be given (in the *Naivedya*.) (13) Likewise the flesh of a boar or of any five toed animal. (14)

प्रयतश्च शुचिर्भूत्वा सर्वमेव निवेदयेत्।
तन्मनाः सुमना भूत्वा त्वराक्रोधविवर्ज्जितः ॥ १५ ॥

Self-controlled, pure, with calm of mind, and free from hurry or anger, let him offer all offerings to the divinity with all his thoughts intent thereon. (15)

इति वैष्णवे धर्मशास्त्रे षट्षष्टितमोऽध्यायः ॥ ६६ ॥

CHAPTER LXVII

अग्निस्थापनमतिथ्याद्यनेक विचार वर्णनम्

अथाग्निं परिसमुह्य पर्य्युक्ष्य परिस्तीर्य्य परिषिच्य सर्वतः पाकादग्रमुद्धृत्य जुहुयात्। वासुदेवाय सङ्कर्षणाय प्रद्युम्नायानिरुद्धाय पुरुषाय सत्यायाच्युताय वासुदेवाय। अथाग्नये सोमाय मित्राय वरुणाय इन्द्रायेन्द्राग्निभ्यां विश्वेभ्यो देवेभ्यः प्रजापतये अनुमत्यै धन्वन्तरये वास्तोष्पतये अग्नये, स्विष्टिकृते च। ततोऽन्नशेषेण बलिमुपहरेत्। भक्ष्योपभक्ष्याभ्याम्। अभितः पूर्वेणाग्नेः। अम्वानामासीतिदुलानामासीति नितत्नीनामासीति चुपणिकानामासीति सर्वासाम्। नन्दिनि सुभगे सुमङ्गलि भद्रकालीति स्वस्थिष्वभिप्रदक्षिणम्। स्थूणायां ध्रुवायां श्रियै। हिरण्यकेश्यै वनस्पतिभ्यश्च। धर्म्माधर्म्मयोर्द्धारि मृत्यवे च। उदधाने वरुणाय। विष्णव इत्यलुखले। मरुद्भ्य इति दृषदि। उपरिशरणे वैश्रवणाय राज्ञे भूतेभ्यश्च। इन्द्रायेन्द्रपुरुषेभ्य इति पूर्वार्द्धे। यमाय यमपुरुषेभ्य इति दक्षिणार्द्धे। वरुणाय वरुणपुरुषेभ्य इति पश्चार्द्धे। सोमाय सोमपुरुषेभ्य इत्युत्तरार्द्धे। ब्रह्मणे ब्रह्मपुरुषेभ्य इति मध्ये। उर्द्ध्वमाकाशाय। दिवाचरेभ्यो भूतेभ्य इति स्थण्डिले। नक्तं चरेभ्य इति नक्तम्। ततो दक्षिणाग्रेषु दर्भेषु पित्रे पितामहाय प्रपितामहाय मात्रे पितामह्यै प्रपितामह्यै स्वनामगोत्राभ्याञ्च पिण्डनिर्वपणं कुर्य्यात्। पिण्डानाञ्चानुलेपनपुष्पधूपनैवेद्यादि दद्यात्। उदककलसमुपनिधाय स्वस्त्ययनं वाचयेत्। श्वकाकश्वपचानां भुवि निर्वपेत्। भिक्षाञ्च दद्यात्। अतिथिपूजने च परं फलमधितिष्ठेत्। सायमतिथिं प्राप्तं प्रयत्नेनार्च्चयेत्। अनाशितमतिथिं गृहे न वासयेत्। यथा वर्णानां ब्राह्मणः प्रभुर्यथा स्त्रीणां भर्त्ता तथा गृहस्थस्यातिथिः। तत्पूजायां स्वर्गमाप्नोति॥ १-३२॥

THEN having swept the place all round the (cooking) fire, and sprinkled water over it, spread the *Kuśa* grass all round and sprinkled water over them, let him take the uppor-most part of

all dishes and then offer (to the following divinities) in the fire. (1) (*viz*., To Vāsudeva (to the all-pervading one), to Saṅkarṣaṇa (to the supreme and universal attraction), to Pradyumna (the extremely effulgent being), to Aniruddha (the unrestrained spirit,) to Puruṣa (the subjectivity), to Satya (truth), to Acyuta (the undecaying one), to Vāsudeva (the allembracing effulgence. (2) To *Agni*, so *Soma*, to *Mitra*, to *Varuṇa*, to *Indra* and *Agni*, to *Viśvedevas*, to *Prājāpati*, to *Anumati*, to *Dhanvantari*, to *Vāstupati*, and to the *Sviṣṭi-Kṛt*, Agni. (3) After that, he shall make offerings with what is left in the dishes. (4) After that, with cooked-rice (lit. edibles) and accessary edibles (*Upabhakṣyas*). (5) To the north-east corner of the fire. (6) He shall make offering to the presiding deities be brichs addressing them by their names such as to thee whose name is *Amvā*, to thee whose name is *Dulā*, to thee whose name is Nitatnī, and to thee whose name is *Cupaṇikā*, to thee all. (7)

He shall invoke, circumambulate and make Vali offerings to *Nandini*, *Subhagā*, Sumaṅgalī, and *Bhadrakālī*, to the south-corner of the fire. (8) To *Dhruva*, to *Śrī*, to *Hiraṇyakeśī*, and to the Vanaspatis on the supporting pole (main prop) of the room. (9) To *Dharma* (virtue), to *Adharma* (vice) and to Death at the threshold of the room. (10) To *Varuṇa* in the water-pitcher (*lit*. receptacle). (11) To *Viṣṇu* in the pestle and mortar. (12) To the *Maruts* in the grinding slab. (13) To Vaiśravaṇa, to Rājā and to the ghosts over the terrace. (14) To *Indra* and his attendants in the fore part of the fire. (15) To *Yama* and his attendants in its southern half. (16) To *Varuṇa* and his attendants in its back half. (17) To Soma and his attendants in its northen half. (18) To *Brahma* and his attendants in its centre. (19) Let him make Vali offerings to the firmament (Ākäsa) in the upward direction. (20) To the spirits that stir abroad by day on the noor. (21) To the spirits that roam about in the night, at night. (22) Upon blades of Kuśa grass, with their blades turned towards the south, he shall offer *Piṇḍas*

5. Certain Editions read *Tārkṣopatārkṣābhyām* (to Tarkṣa and Uptarkṣa). Jolly has adopted this reading in his translation of the "Institutes of Viṣṇu." The Bhatapalli Manuscripts read the text as *Bakṣopabhakṣābhyām*, which we have adopted.

(riçe-balls) to his father, grandfather, great grandfather, mother, father's mother, and father's grandmother, mentioning their names, and Gotras (and appending the term *Svadhā* thereto.) (23) He shall give ungnents, flowers, burning incense sticks and *Naividya* (edible) offerings to the *Piṇḍas*. (24) (And) utter benedictory *Mantras* after having placed a water-filled pitcher. (25) He shall offer *Vali* offerings to dogs, cows and Svapacas (the degraded) on the bare ground. (26) He shall give alms (to the poor). (27) Great merit is obtained by harbouring *Atithis* (practising hospatality). (28) With the utmost care he shall attend to an *Atithi* arrived (at his house) in the evening. (29) Nor harbour a hungry (unfed) *Atithi* under his roof. (30) As the *Brāhmaṇa* is the lord of all the social orders as the husband of the wife, so the *Atithi* he is the lord of the house-holder. (31) Worship of (hospitality to) the *Atithis* leads to heaven. (32)

27. According to Nanda Pandit the particle "Ca" implies that he shall feed the Brāhmaṇas as well.

अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते ।
तस्मात् सुकृतमादाय दुष्कृतन्तु प्रयच्छति ॥ ३३ ॥

An *Atithi*, who returns disappointed from the house of a house-holder, takes away his religious merit and gives him his own sin in return. (33)

एकरात्रं हि निवसन्नतिथिर्ब्राह्मणः स्मृतः ।
अनित्या हि स्थितिर्यस्मात् तस्मादतिथिरुच्यते ॥ ३४ ॥

A *Brāhmaṇa*, who stays for a single day (at one's house) is called an *Atithi*; he is called an *Atithi* from the fact of the uncertainty of his stay (*Sthiti*). (34)

नैकाग्रामीणमतिथिं विप्रं साङ्गतिकं तथा ।
उपस्थितं गृहे विद्याद्भार्य्या यत्राग्नयोऽपि वा ॥ ३५ ॥

A *Brāhmaṇa*, who lives in the same village, or a *Brāhmaṇa* who lives on his wits (*Sāṅgatika*), happening to arrive at the house of a man where he lives with his fire and wife, shall not be regarded as an Atithi (in that house.) (35)

यदि त्वतिथिधर्म्मेण क्षत्रियो गृहमागतः ।
भुक्तवत्सु च विप्रेषु कामं तमपि भोजयेत् ।। ३६ ।।

If a *Kṣatriya* chance to arrive at one's (*Brāhmaṇās*) house in the guise of an *Atithi*, one shall treat him to a sunptuous repast after feeding the *Brāhmaṇas.* (36)

वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्म्मिणौ ।
भोजयेत् सह भृत्यैस्तावानृशंस्यं प्रयोजयन् ।। ३७ ।।

Even if *Vaiśyas, Śūdras,* and one's dependants chance to come to one's house as *Atithis* (chance-guests), one shall feed than in the company of his servants, showing them marks of utmost grace or kindness.(37)

इतराण्यपि सख्यादीन् सम्प्रीत्या गृहमागतान् ।
प्रकृतान्नं यथाशक्ति भोजयेत् सह भार्य्यया ।। ३८ ।।

If his other friends chance to come to his house, let a house-holder feed them sumptuously with cooked-food to the best of his ability in the company of his wife. (38)

सुवासिनीं कुमारीञ्च रोगिणीं गुर्विणीं तथा ।
अतिथिभ्योऽग्र एवैतान् भोजयेदविचारयन् ।। ३९ ।।

A newly married daughter-in-law, an unmarried daughter, a sick female inmate of the house, an *enciente,* all these a house-holder may feed without impugnity before feeding an *Atithi.* (39)

अदत्त्वा यस्तु एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः ।
स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः ।। ४० ।।

The imprudent one, who eats himself before feeding these persons, does not know at the time of eating that his body is being eaten by dogs and vultures. (40)

भुक्तवत्सु च विप्रेषु भृत्येषु स्वेषु चैव हि ।
भुञ्जीयातां ततः पश्चादवशिष्टन्तु दम्पती: ।। ४१ ।।

After first having fed the *Brāhmaṇas* and his own servants and dependants, let a house-holder and his wife take their meals after them all. (41)

देवान् पितृन् मनुष्यांश्च भृत्यान् गृह्याश्च देवताः ।
पूजयित्वा ततः पश्चाद्गृहस्थः शेषभुग्भवेत् ॥ ४२ ॥

After first having worshipped (offered cooked rice) to the gods, manes, men, servants and house-hold gods, let a house-holder afterwards take his meal. (42)

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते ॥ ४३ ॥

He, who cooks (food) for his own exclusive use, eats sin the residue of the food (rice) cooked for the purposes of a sacrifice is called the true food by the wise. (43)

स्वाध्यायेनाग्निहोत्रेण यज्ञेन तपसा तथा ।
न चाप्नोति गृही लोकान् यथा त्वतिथिपूजनात् ॥ ४४ ॥

Neither by studying the Vedas nor by performing the *Agni-Hotra* sacrifice, neither by penitential austerities nor by celebrating religious sacrifices, does a house-holder attain that elevated region (status) which he does by worshipping the *Atithis*. (44)

सायंप्रातस्त्वतिथये प्रदद्यादासनोदके ।
अन्नञ्चैव यथाशक्त्या सत्कृत्य विधिपूर्वकम् ॥ ४५ ॥

Morning and evening, let him respectfully give to an *Atithi* a cushion, water for washing his feet, and food to the best of his means. (45)

प्रतिश्रयं तथा शय्यां पादाभ्यङ्गं सदीपकम् ।
प्रत्येकदानेनाप्नोति गोप्रदानसमं फलम् ॥ ४६ ॥

Shelter, a bed, unguent for feet, and a lamp—by giving each one of these to an *Atithi*, (a house-holder) acquires the merit of gifting a cow. (46)

इति वैष्णवे धर्मशास्त्रे सप्तषष्टितमोऽध्यायः ॥ ६७ ॥

CHAPTER LXVIII

चन्द्रसूर्योपरागेकर्तव्यता त्वनेक प्रकरणे त्याज्यवर्णनम्

चन्द्रार्कोपरागे नाश्नीयात्। स्नात्वा मुक्तयोरश्नीयात्। अमुक्तयोरस्तंगतयोर्दृष्टौ स्नात्वा चापरेऽह्नि। न गोब्राह्मणोपरागेऽश्नीयात्। न राज्यव्यसने। प्रवसिताग्निहोत्रो यदाग्निहोत्रं कृतं मन्येत तदाश्नीयात्। यदा कृतं मन्येतवैश्वदेवमपि। पर्वणि च यदा कृतं मन्येत पर्व। नाश्नीयाच्चाजीर्णे। नार्द्धरात्रे। न मध्याह्ने। न सन्ध्ययो: नार्द्रवासा:। नैकवासा:। न नग्न:। न जलस्थ:। नोत्कुटक:। न भिन्नासनगत:। न च शयनगत:। न भिन्नभाजने। नोत्सङ्गे। न भुवि। न पाणौ। लवणञ्च यत्र दद्यात्। तन्नाश्नीयात्। न बालकान् निर्भर्त्सयेत्। नैको मिष्टम्। नोद्धृतस्नेहम्। न दिवा धाना:। न रात्रो तिलसंयुक्तम्। न दधि सक्तून्। न कोविदारवटपिप्पलशाणशाकम्। नादत्त्वा नाहुत्त्वा नानार्द्रपाद:। नानार्द्रकरमुखश्च। नोच्छिष्टश्च घृतमादद्यात्। न चन्द्रार्कतारका निरीक्षेत। न मूर्द्धानं स्पृशेत्। न ब्रह्म कीर्त्तयेत्। प्राङ्मुखोऽश्नीयात्। दक्षिणामुखो वा। अभिपूज्यान्नम्। सुमना: स्रग्व्यनुलिप्त:। न नि:शेषकृत् स्यात्। अन्यत्र दधिमधुसर्पि: पय: सक्तुपलमोदकेभ्य: ॥ १-४५ ॥

LET him not eat duting a solar or a lunar eclips. (1) Let him bathe after the expiry of the eclipse and take his meal. (2) If the sun or the moon sets without coming out of the shadow, let him bathe the next day after seeing the sun relieved. (3) Let him not eat after having seen a king, a cow, or a *Brāhmaṇa* in distress. (4—6) An *Agni-Hotra* sacrificer in a foreign country shall eat when he shall consider that his (proxy at home) has done the *Vaiśvadeva* sacrifice. (7) On the occasion of a *Parva*, when he shall think that rites, ought to be done on the *Parva*, have been performed at home. (8) One shall not eat during indigestion. (9) Nor at midnight. (10) Nor at mid-day. (11) Nor during either twilight. (12) Nor in wet clothes. (13) Nor in a single cloth. (14)

Nor naked. (15) Nor while standing in water. (16) Nor while sitting on haunches. (17) Nor seated on a broken seat. (18) Nor in bed. (19) Nor in a severed dish. (20) Nor holding it on lap. (21) Nor (placing it) on the bare ground. (22) Nor holding it in the palms of hands. (23) Nor that to which salt is to be subsquently added. (24) Let not a man reprimand an infant (seated in the same row with him at a meal.) (25) Nor eat a sweet article (confect) alone. (26) Nor that whose butter or cream has been skimmed off. (27) Nor fried barley-grains by day. (28) Nor those containing sesame by night. (29) Nor curd and fried barley-powder by day. (30) Nor the leaves of *Kovidāra, Vata, Pippala* and *Śāṇa*. (31) Nor before having made a gift. (32) Nor before having offered a burnt oblation. (33) Nor in wet feet. (34) Nor in wet feet and mouth. (35) Let not man take clarified butter which has been previously partaken of by another. (36) Nor gaze at the sun, moon and stars without washing his mouth after-eating. (38) Nor recite the Vedas without washing his mouth after eating. (39) Let him eat with his face turned towards the east. (40) Or to the south. (41) After having commended the food. (42) In an easy state of mind, wearing a garland of flowers, and smeared with scented unguents (such as sandal-paste, etc.) (43) Nor the entire food. (44) Excepting curd, honey, clarified butter, fried barley-powder meat and *Modakas*. (45)

नाश्नीयाद्भार्य्यया सार्द्धं नाकाशे न तथोत्थितः ।
बहूनां प्रेक्षमाणानां नैकस्मिन् बहवस्तथा ॥ ४६ ॥

Let him not eat in the company of his wife, nor in air, nor while seated on a raised seat. Let not one eat in the presence of many, nor many while a single person is looking at the meal. (46)

शून्यागारे वह्निगृहे देवागारे कथञ्चन ।
पिबेन्नाञ्जलिना तोयं नातिसौहित्यमाचरेत् ॥ ४७ ॥

[Let him never eat] in a solitary (deserted) chamber, in a fire-chamber or in a divine chamber; never drink water with blended palms of hands, and avoid over repletion. (47)

न तृतीयमथाश्नीयान्न चापथ्यं कथञ्चन् ।
नातिप्रगे नातिसायं न सायं प्रातराशितः ॥ ४८ ॥

Let not a man take his meal at the third watch of the day, nor eat that which is unwholesome, nor in the early morning or early evening, nor at night, if over repleted in the day. (48)

न भावदुष्टमश्नीयान्न भाण्डे भावदूषिते ।
शयानः प्रौढपादश्च कृत्वा चैवावसक्थिकाम् ॥ ४९ ॥

Let him not eat that which has a repulsive sight; nor in a lying posture, or with his foot resting on a stool nor while seated on his haunches, or clasping his knes, or with a cloth tied round his knees (*Avasakthikām.*) (49)

इति वैष्णवे धर्मशास्त्रेऽष्टषष्टितमोऽध्यायः ॥ ६८ ॥

CHAPTER LXIX

स्वस्त्रियामपि गमने निषेध तिथि शयन विचार वर्णनम्

नाष्टमीचतुर्द्दशीपञ्चदशीषु स्त्रियमुपेयात्। न श्राद्धं भुक्त्वा। न श्राद्धं दत्त्वा। नोपनिमन्त्रितः। श्राद्धे। (न स्नात्वा न हुत्वा) न व्रती। (नोपोष्य भुक्त्वा वा।) न दीक्षितः। न देवायतनश्मशानशून्यालयेषु। न वृक्षमूलेषु। न दिवा। न सन्ध्योः। न मलिनाम्। न मलिनः। नाभ्यक्ताम्। नाभ्यक्तः। न रोगार्त्ताम् न रोगार्त्तः॥ १—१६॥

LET not a man visit his wife on the eighth, fourteenth, or fifteenth day of the moon's wane or increase. (1) Nor after having eaten a *Śrāddha* repast. (2) Nor having performed a *Śrāddha* ceremony. (3) Nor after having been invited at a *Śrāddha* ceremony. (4) Nor after having performed a *Kāmya* ablution of *Homa*, nor while observing a vow. (5) Nor while fasting, or just after eating on the day of initiation. (6) Nor at a cremation ground, in a deserted room, or in a divine temple. (7) Nor under a tree. (8) Nor by the day. (9) Nor during either twilight. (10) Nor a dirty woman. (11) Nor in a dirty state of body. (12) Nor a woman who has not used an unguent. (13) Nor without himself using any unguent. (14) nor a diseased woman. (15) Nor when he is diseased himself. (16)

न हीनाङ्गीं नाधिकाङ्गीं तथैव च वयोऽधिकाम्।
नोपेयाद्गुर्विणीं नारीं दीर्घमायुर्ज्जिजीविषुः॥ १७॥

He shall not go unto a woman who has a limb in less or excess, or one who is older than him in years, or a woman standing in the interdicted sexual relation to him (*Guru patnī*), if he wishes to acquire health and longevity. (17)

इति वैष्णवे धर्म्मशास्त्रे एकोनसप्ततितमोऽध्यायः॥ ६९॥

CHAPTER LXX

शयनाहृद्यक विवेक वर्णनम्

नार्द्रपादः स्वप्यात् । नोत्तरापरावाकशिराः । न नग्नः ।
नार्द्रवंशे । नाकाशे । न पलाशशयने । न पञ्चदारुकृते । न गजभग्नकृते ।
न विद्युद्दग्धकृते । न भिन्ने । नाग्निप्लुष्टे, न घटासिक्तद्रुमजे । न श्मशान-
शून्यालयदेवतायतनेषु । न चपलमध्ये । न नारीमध्ये । न धान्यगोगुरुहुता-
शनसुराणामुपरि ॥ १-१६ ॥

LET not a man sleep in wet feet. (1) Nor with his head turned towards the north or the west, or held in a hung down posture. (2) Nor naked. (3) Nor on a scaffold made of moist (raw) bamboos. (4) Nor hung or suspended in the air (as in a hammock). (5) Nor on a bedstead made of *Palāśa* wood. (6) Nor on one made of any of the five (forbidden) kinds of wood. (7) Nor on one made of wood felled by an elephant. (8) Nor on one made of the wood of a lightning-blasted tree. (9) Nor on a broken one. (10) Nor on one, burnt (scorched) by fire. (11) Nor on one made of the wood of a tree that had been moistened with the temporal exudations of an elephant. (12) Let him not sleep at a cremation ground, or in a deserted room, or in a divine temple. (13) Nor amidst fickle or restive persons. (14) Nor amidst women. (15) Nor on paddy, or with cows, wine fire or his *guru* lying below him. (16)

नोच्छिष्टो न दिवा स्वप्यात् सन्ध्ययोर्नन भस्मनि ।
देशे न चाशुचौ नार्द्रो न च पर्वतमस्तके ॥ १७ ॥

Let not a man sleep in the day or without washing his mouth after eating, nor over, ashes, or during either twilight, or in wet feet, or on the mountain top, or on an unholy ground. (17)

इति वैष्णवे धर्मशास्त्रे सप्ततितमोऽध्यायः ॥ ७० ॥

CHAPTER LXXI

केन सह निवासो न कर्तव्य आचार विषयश्चवर्णनम्

अथ न कञ्च नावमन्येत। नावमन्येत। न च हीनाङ्गाधिकाङ्गान् मूर्खान् धनहीनानवहसेत्। न हीनान् सेवेत। स्वाध्यायविरोधिकर्म्म नाचरेत्। वयोऽनुरूपं वेशं कुर्य्यात् श्रुतस्याभिजनस्य धनस्य देशस्य च। नोद्धतः। नित्यं शास्त्राद्यवेक्षी स्यात्। सति विभवे न जीर्णमलवद्वासाः स्यात्। न नास्तीत्यभिभाषेत। न निर्गन्धोग्रगन्धि रक्तञ्च माल्यं विभृयात्। विभृयाज्जलजं रक्तमपि। यष्टिञ्च वैणवीम्। कमण्डलुञ्च सोदकम्। कापार्समुपवीतम्। रौक्मे च कुण्डले। नादित्यमुद्यन्तमीक्षेत। नास्तं यान्तम्। न वाससा तिरोहितम्। न चादर्शजलमध्यगतम्। न मध्याह्ने। न क्रुद्धस्य गुरोर्मुखम्। न तैलोदकयोः स्वच्छायाम्। न मलवत्यादर्शे। न पत्नीं भोजनसमये। न स्त्रियं नग्नाम्। न कञ्चन मेहमानम्। न चालानभ्रष्टकुञ्जरम्। न च विषमस्थो वृषादियुद्धम्। नोन्मत्तम्। न मत्तम्। नामेध्यमग्नौ प्रक्षिपेत्। नासृक्। न विषम्। नाप्स्वपि। नाग्नि लङ्घयेत्। न पादौ प्रतापयेत्। कुशैस्तेषु वा परिमृज्यात्। न कांस्यभाजने चार्पयेत्। न पादं पादेन। न भुवमालिखेत्। न लोष्ट्रमर्द्दी स्यात्। न तृणच्छेदी स्यात्। न दन्तैर्णखलोमानि च्छिन्द्यात्। द्यातं वर्ज्जयेत्। वालातपसेवाञ्च। वस्त्रोपानहमाल्योपवीतान्यन्यधृतानि च धारयेत्। न शूद्राय मतिं दद्यात्। नोच्छिष्टहविषी। न तिलान्। न चास्योपदिशेद्धर्म्मम्। न व्रम्। न संहताभ्यां पाणिभ्यां शिर उदरं च कण्डूयेत्। न दधिसुमनसी प्रत्याचक्षीत। नात्मनः स्त्रजमपकर्षयेत्। सुप्तं न प्रबोधयेत् नोदक्यामभिभाषेत। च म्लेच्छान्त्यजान्। अग्निदेवब्राह्मणसन्निधौ दक्षिणं पाणिमुद्धरेत्। न परक्षेत्रे चरन्तीं गामाचक्षीत। न पिबन्तं वत्सकम्। नोद्धतान् प्रहर्षयेत्। न शूद्राज्ये निवसेत्। नाधार्मिकजनाकीर्णे। न संवसेद्वैद्यहीने। नोपसृष्टे। न चिरं पर्वते। न वृथाचेष्टां कुर्य्यात्। न नृत्यगीते। नास्फोटनकार्य्यम्। नाश्लीलं कीर्त्तयेत्। नानृतम्। नाप्रियम्। न कञ्चिन्मर्म्माणि स्पृशेत्। नात्मानमवजा-

नीयाद्दीर्घमायुर्जिजीविषुः। चिरं सन्ध्योपासनं कुर्य्यात्। न सर्पशस्त्रैः क्रीडेत्। अनिमित्ततः खानि न स्पृशेत्। परस्य दण्डं नोद्यच्छेत्। शास्यं शासनार्थं ताडयेत्। देवब्राह्मणशास्त्रमहात्मनां परीवादं परिहरेत्। धर्म-विरुद्धौ चार्थकामौ। लोकविद्विष्टञ्च धर्म्ममपि। पर्वसु शान्तिहोम कुर्य्यात्। न तृणमपि छिन्द्यात्। अलङ्कृतश्च तिष्ठेत्। एवमाचारसेवी स्यात्॥ १-८९॥

LET him not insult any person. (1) Let him not laugh at an indigent or an illeterate person, or at one who has a limb in less or excess. (2) Let him not serve (enter the employ) of a mean or degraded person. (3) Nor do any thing which is hostile to the (injunctions of the) Vedas. (4) Let him dress and act as suited to his years. (5) To his knowledge, birth, pecuniary condition, and country. (6) He must not be arrogant. (7) Every day he must study or discourse on the *Śastras*. (8) If his purse admits, let him not wear a torn or dirty cloth. (9) Let him not say, "I have not". (10) He must not put on a garland of flowers round his neck, which is strung with red-flowers or has a strong or offensive odour. (11) He may wear one of aquatic red flowers. (12) He must carry a stick of bamboo. (13) An ewer, full of water. (14) He must wear *Upavīta* (holy thread) made of *Kārpāsa* cotton. (15) Two ear-rings of gold. (16) He must not look at the rising sun. (17) Nor at the setting sun. (18) Nor look (at it) through the intervention of a piece of cloth. (19) Nor reflected in a mirror or water. (20) Nor at midday. (21) He must not look an angry *Guru* in the face. (22) Nor his own shadow (image) cast in oil or water. (23) Nor in a tarnished mirror. (24) He must not look at his wife while she is eating. (25) Nor in an undressed condition. (26) Nor at one while he is urinating. (27) Or at an elephant that has broken loose from its binding stake. (28) He must not witness a bull-fight from an uneven ground (seat). (29) Or look at an insane. (30) Or intoxicated person. (31) He must not cast any impure substance in the fire. (32) Nor blood. (33) Nor poison. (34) Neither (he must cast them in water. (35) He must not leap over fire. (36) Nor bask his feet in the fire. (37) Nor rub them over blades of *Kuśa* grass. (38) Nor place them in a vessel of white copper. (39) Nor rub one foot against the other. (40) Nor write on the ground. (41) Nor rub brick-brats with his

hands. (42) Nor cut weeds with his hands. (43) Nor cut his nails and hair with his teeth. (44) (As well as) the rays of the autumn sun. (46) He must not wear cloths, shoes, garlands of flowers and holy threads, previously used by another person. (47) Let him not teach lessons to Śūdra. (48) Nor give the leavings of his plate or the residue of clarified butter he has drunk to a Śūdra. (49) Nor sesame. (50) Nor instructions in religion. (51) Nor in the mode of practising Vratas. (52) Nor scratch his head and abdomen with blended hands. (53) Nor reject (the gift of) curd and flowers. (54) Nor himself remove a garland of flowers from his own neck. (55) Let him not rouse up a sleeping person. (56) Nor converse with a woman in her flow. (57) Nor with the degraded and low-caste men. (58) Before a god (divine image), a *Brāhmaṇa* and fire he shall lift up his right hand. (59) Nor report to its owner if he sees a cow grazing on another man's field. (60) Nor if he finds her suckling her calf. (61) He shall not try to exhilirate a haughty man. (62) Nor live in the territory of a Śūdra king. (63) Nor in a place abounding in vicious men. (64) Nor in a place which is without a physician. (65) Nor in one where disturbing physical pnenomena or civic disturbances occur. (66) Nor for a long time on the mountain. (67) He shall not make any futile attempt. (68) Nor sing and dance. (69) He shall not stroke his arms. (70) Nor use indecent language. (71) Nor speak falsehood, (72) nor unpleasant words, (73) nor hurt any one's feeling. (74) Wishing to live long he must not neglect his body of depreciate himself, (75) and for a long time attend to his daily rites of *Sandhyā* and prayer. (76) He must not play with snakes and weapons, (77) or touch the orifices of his organs, (78) nor inflict punishment on any other man. (79) Those who are ought to be punised shall be punished for correction. (80) He must not speak evil of the gods, *Brāhmaṇas*, Scriptures and the high-souled one's. (81) Pursuits of desire or wealth, hostile to the imports of the *Śāstras*, should be abandoned. (82) Virtue, unapproved by the people, must not be practised. (83) He shall make benedictory burnt offerings on the days of the full and the new moon, (84) and shall not cut weeds on those days. (85) He shall stay bedecked with ornaments. (86) He shall observe these rules of conduct. (87) At self-controlled person, seeking virture,

shall observe these rules of conduct, sanctioned by the Śrutis and the Smṛtis, and followed by the pious. (88) Through conduct one acquires longevity, through conduct one attains the status he wishes to obtain, and through conduct one obtains inexhaustible opulence. It is good conduct that removes all evil traits in a man. (89)

श्रुतिस्मृत्युदितं सम्यक् साधुभिश्च निषेवितम् ।
तमाचारं निषेवेत धर्म्मकामो जितेन्द्रियः ॥ ९० ॥

आचाराल्लभते चायुराचारादीप्सितां गतिम् ।
आचाराद्धनमक्षय्यमाचाराद्धन्त्यलक्षणम् ॥ ९१ ॥

सर्वलक्षणहीनोऽपि यः सदाचारवान् नरः ।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति ॥ ९२ ॥

A man of good conduct, believing and unenvious, though bereft of all other qualifications, lives for a century. (90-92)

इति वैष्णवे धर्मशास्त्रे एकसप्ततितमोऽध्यायः ॥ ७१ ॥

CHAPTER LXXII

दम (इन्द्रियनिग्रहः) वर्णनम्

दमयमेन तिष्ठेत् दमश्चेन्द्रियाणां प्रकीर्त्तितः । दान्तस्यायं लोकः परश्च ।
नादान्तस्य क्रिया काचित् समृध्यति ॥ १-४ ॥

LET a man abide by embracing *Dama* (control of the mind) and *yama* (control of the external sense-organs). (1) Control of the senses is called *Dama*. (2) Both this world and the next belong to a man who has controlled his senses. (3) The affairs of a man, who has not controlled his senses. Do not thrive either in this world or in the next. (4)

दमः पवित्रं परमं मङ्गल्यं परमं दमः ।
दमेन सर्वमाप्नोति यत् किञ्चिन्मनसेच्छति ॥ ५ ॥

Control of the senses is sacred and extremely auspicious, control of the senses is supreme. By controlling his senses, a man can obtain whatever he sets his heart upon. (5)

दशार्द्धयुक्तेन रथेन याति मनोवशेनार्य्यपथानुवर्त्तिना ।
तञ्चेद्रथं नापहरन्ति वाजिनस्तथागतं नावजयन्ति शत्रवः ॥ ६ ॥

He, who rides in the chariot of wisdom, drawn by five horses (o the senses) and driven by the charioteer, mind, in the straight road of truth and honesty, is enabled to conquer his enemies (anger, passion, etc.), if the horses do not go astray in wrong paths. (6)

आपूर्य्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७ ॥

He only, in whom the desires are merged (without any wise disturbing the evenness of his mind), as waters flow into the ever-filling and ever-fixed ocean, obtains peace, and not the man of desire who indulges in their gratification. (7)

इति वैष्णवे धर्मशास्त्रे द्विसप्ततितमोऽध्यायः ॥ ७२ ॥

CHAPTER LXXIII

श्राद्धवर्णनम्

अथ श्राद्धेप्सुः पूर्वेद्युर्ब्राह्मणानामन्त्रयेत्। द्वितीयेऽह्नि शुक्लपक्षस्य पूर्वाह्णे कृष्णपक्षस्यापराह्णे विप्रान् सुस्नातान् स्वाचान्तान् यथाभूयो विद्याक्रमेण कुशोत्तरेष्वासनेषूपवेशयेत्। द्वौ दैवे प्राङ्मुखौ त्रींश्च पित्र्ये उदङ्मुखान्। एकैकमुभयत्र वेति। आमश्राद्धेषु काम्येषु च प्रथमपञ्चकेनाग्निं हुत्वा। पशुश्राद्धेषु मध्यमपञ्चकेन। अमावास्यासूत्तमपञ्चकेन। आग्रहायण्या ऊर्द्ध्वं कृष्णाष्टकासु च क्रमेणैव प्रथममध्यमोत्तमपञ्चकैः। अन्वष्टकासु च। ततो ब्राह्मणानुज्ञातः पितॄनावाहयेत्। अपयान्त्वसुरा इति द्वाभ्यां तिलैर्यातुधानानां विसर्ज्जनं कृत्वा एत पितरः सर्वांस्तानग्न आ मे यन्त्वेतद्वः पितर इत्यावाहनं कृत्वा कुशतिलमिश्रेण गन्धोदकेन यास्तिष्ठन्त्वमृता वागिति यन्मे मातेति च पाद्यं निर्वर्त्य निवेद्यार्घ्यं कृत्वा निवेद्य चानुलेपनं कृत्वा कुशतिलवस्त्रपुष्पालङ्कारधूपदीपैर्यथाशक्त्या विप्रान् समभ्यर्च्च्य घृतप्लुतमन्नमादायादित्या रुद्रा वसव इति वीक्ष्याग्नौकरवाणीत्युक्त्वा तत्रविप्रैः कुर्वित्युक्ते आहुतित्रयं दद्यात्। ये मामकाः पितर एतद्वः पितरोऽयं यज्ञे इति च हविरनुमन्त्रणं कृत्वा यथोपपन्नेषु पात्रेषु विशेषाद्रजतमयेष्वन्नं नमो विश्वेभ्यो इत्यन्नमादौ प्राङ्मुखयोर्निवेदयेत्। पित्रे पितामहाय प्रपितामहाय च नामगोत्राभ्यामुदङ्मुखेषु। तददत्सु ब्राह्मणेषु यन्मे प्रकामा अहोरात्रैर्यद्वः क्रव्यादिति जपेत्। इतिहासपुराणधर्म्मशास्त्राणि चेति। उच्छिष्टसन्निधौ दक्षिणाग्रेषु दर्भेषु पृथिवी दर्वि रक्षतेत्येकं पिण्डं पित्रे निदध्यात्। अन्तरीक्षं दर्वि रक्षतेति द्वितीयं पितामहाय। द्योर्द्दर्वि रक्षतेति तृतीयं प्रपितामहाय। येऽत्र पितरः प्रेता इति वासो देयम्। वीरान्नः पितरो धत्त इत्यन्नम्। अत्र पितरो मादयध्वं यथाभागमावृषायध्वमिति दर्भमूले करघर्षणम्। ऊर्ज्जं वहन्तीरित्यनेन सोदकेन प्रदक्षिणं पिण्डानां विकरणं सेचनं कृत्वा अर्घ्यपुष्पधूपालेपनान्नादिभक्ष्यभोज्यानि च निवेदयेत्। उदकपात्रं मधुघृततिलैःसंयुक्तञ्च। भुक्तवत्सु ब्राह्मणेषु तृप्तिमागतेषु मा

मेक्षेष्टेत्यन्नं सतृणमभ्युक्ष्यान्नविकिरमुच्छिष्टाग्रतः कृत्वा तृप्ता भवन्तः सम्पन्नमिति पृष्ट्वोदङ्मुखेष्वाचमनमादौ दत्त्वा ततः प्राङ्मुखेषु दत्त्वा ततश्च सुसुप्रोक्षितमिति श्राद्धदेशं सम्प्राक्ष्यदर्भपाणिः सर्वं कुर्य्यात्। ततः प्राङ्मुखाग्रतो यन्मे राम इति प्रदक्षिणं कृत्वा प्रत्येत्य च यथाशक्ति दक्षिणाभिः समभ्यच्च्याभिरमन्तु भवन्त इत्युक्त्वा तैरुक्तोऽभिरताः स्म इति देवाश्च पितरश्चेत्यभिजपेत्। अक्षय्योदकं च नामगोत्राभ्यां दत्त्वा विश्वेदेवाः प्रीयन्तामिति प्राङ्मुखेभ्यस्ततः प्राञ्जलिरिदं तन्मनाः सुमना याचेत ॥ १-२६ ॥

AN intending celebrant of a *Śrāddha* ceremony shall invite the *Brāhmaṇas* on the day previous to the date of its celebration. (1) In the forenoon of the second day in the fortnight and in the afternoon of that day in the dark fortnight, he shall cause the *Brāhmaṇas,* who have properly bathed and done the rite of *Ācamanam,* to be seated on cushions of Kuśa grass preferentially in the order of their seniority in age and knowledge. (2)

The Brāhmaṇas should be seated in lines in the forenoon of the day of the *Śrāddha* ceremony, if it is celebrated in the light fortnight, and in the afternoon of that day, if it is celebrated in the dark fortnight.
The text has *Vidyā Krameṇa i.e.,* the most advanced among them in erudition must occupy the first seat or cushion in the line, the one standing next to him in respect of knowledge the next cushion and so on.

On the *Daiva* side,. two *Brāhmaṇas* shall be caused to be seated with their faces turned towards the east, an three *Brāhmaṇas,* on the Pitṛ, side with their faces looking towards the north. (3) Or one on each side. (4) In the rites of *Āma Śrāddha* or *Kāmya-Śrāddha,* he shall make burnt offerings (by reciting the first five of the prophylactic (lit. monster-warding) *Mantras,* which occur in the *Kaṭha-Śākhā* of the *Vedas.* (5) The second five Mantras in the rite of *Paśu Śrāddha.* (6) The last five Mantras in the one celebrated on the day of the new moon. (7) In the *Aṣṭakā Śrāddhas* in the dark fortnight following the full moon of Agrahāyaṇa, the first five, second five and last five *Mantras* should be respectively recited. (8) As well as in the *Anvaṣṭakās.* (9) Then having obtained

the permission of the *Brāhmaṇas,* he shall drive away the monsters by muttering the *Mantra,* "may the *Asuras* quit this place," and strewing sesame all round. (10) Then he shall invoke the presence of his manes by reciting the *Mantra* running as *Eta Pitaraḥ,* etc., and then by means of scented water containing sesame and *Kuśa* grass, he shall prepare and offer the *Pādyam* (water for washing the feet), and dress up and offer the *Arghya* and unguent offering by respectively reciting the *Mantras* commencing as *Yā stiṣṭthantvamṛtā vāk,* etc., and *Yanme Mātā,* etc. After that he shall worship the *Brāhmaṇas* with offerings of *Kuśa,* sesame, clothes flowers, ornaments, burning incense-sticks, and lighted lamps to the best of his might. Then taking in his hand the cooked rice saturated with clarified butter and pondering upon the *Ādityas, Rudras,* and *Vasus,* he shall look at the cooked rice and ask, May I do the *Agni-kāryam*? Then having been commanded by the *Brāhmaṇas,* as "do the *Agni-kāryam,*" he shall make three burnt offerings. (11) He shall consecrate the butter by reciting the *Mantra,* Ye *Māmakāḥ Pitaraḥ,* etc. and then give the cooked rice in a silver plate, or in any other kind of vessel available, by reciting the *Mantra Namo Viśvebhyo,* etc., to the *Brāhmaṇa* seated with his face towards the east. (12) To (the *Brāhmaṇas*) seated with their faces towards the north, considering them as the living representatives of his father, grand-father and great-grand father and pronouncing their names and *Gotras.* (13)

He shall recite the *Mantra, yanme Prakāmā Ahorātraiḥ,* etc., at the time when the *Brāhmaṇas* would be eating that cooked rice. (14) As well as *Itihāsas, Purāṇas,* and *Dharma Śāstras.* (15) Near the leavings of the dishes of *Brāhmaṇas* and on blades of *Kuśa* grass with their tips directed towards the south, he shall offer a Piṇḍa to his father by muttering the *Mantra, Pṛthivī Darvi,* etc. (16) The second one to his grand-father, (by muttering the *Mantra, Antarīkṣam, Darvi Rakṣha,* etc. (17) The third one to his great-grand-father (by muttering the *Mantra, Dyordarvi Rakṣa,* etc. (18) He shall make the offering of cloth by reciting the *Mantra, Yatra Pitaraḥ Pretāḥ,* etc. (19) The offering of boiled rice by reciting the *Mantra, Virānnaḥ, Pitaro, Dhatte,* etc. (20) He shall rub his hands against the tips of *Kuśa* grass by reciting the *Mantra, Atra Pitaro Mādayadhvam,* etc. (21) (And) encircle the *Piṇḍas* with jets

of water, break down the *Piṇḍas,* and wash the ground in front of them by reciting the *Mantra, Ūrjam Vahanti,* etc., and offer the *Arghya* offerings, flowers, burning incense-sticks, unguents and edibles. (22) (And) a water-pot with oil, honey and clarified butter. (23) The *Brāhmaṇas* having eaten to their satisfaction, he shall recite the *Mantra* commencing as *Mā mekṣeṣṭa* etc., and scatter the residue of the boiled rice, offered in the *Śrāddha,* with blades of *Kuśa* on the leavings of the plates of the *Brāhmaṇas,* and ask them (*Brāhmaṇas*) "are you satisfied, is the ceremony completed?" [Then having got their reply], he shall give water for *Ācmanam* to the three *Brāhmaṇas,* seated with their faces to the north, and after that, to the two *Brāhmaṇas* seated with their faces turned towards the east. After that, he shall sprinkle water over the ground of the *Śrāddha,* saying, "let the ground be well-washed." He shall do all these works with *Kuśa* blades in his hand. (24) Then he shall circumambulate the *Brāhmaṇas* seated with their faces turned towards the east, muttering the *Mantra, Yanme Rāmaḥ,* etc., and having finished the rite of circumambulation, he shall give them their *Dakṣiṇās* (honorariums) according to his might. He shall say, "be ye free." After that, he shall recite the *Mantra,* "the gods and the manes," etc. (25) Then having addressed the *Brāhmaṇas* seated with their faces towards the east, by mentioning their names and *Gotras,* he shall give them *Akṣyya* water, and address them as be pleased, O ye *Viśvedevas.* After that, calm in mind, and with palms of his hands blended together, he shall pray as follows (26)

दातारो नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहु देयञ्च नोऽस्त्विति ॥ २७ ॥

"Let there be more makers of gifts in our family, let our knowledge of the Vedas grow from more to more, may our progeny increase. May not reverence for the good depart from our family, and may we have plenty to give." (27)

तथास्त्विति ब्रूयुः ॥ २८ ॥

And the *Brāhmaṇas* shall reply, "be it so." (28)

अन्नञ्च नो बहुः भवेदतिथींश्च लभेमहि।
याचितारश्च नः सन्तु मा च याचिष्म कञ्चन ॥ २९ ॥

"May our food grains be ample in quantity and may we get *Atithis*. May many solicit our favour, may we not be obliged to seek any man's bounty." (29)

इत्येताभ्यामाशिषः प्रतिगृह्य ॥ ३० ॥
वाजे वाजे इति ततो ब्राह्मणांश्च विसर्ज्जयेत्।
पूजयित्वा यथान्यायमनुव्रज्याभिवाद्य च ॥ ३१ ॥

Having muttered these two *Mantras*, he shall receive blessing. Then after having duly propitiated, followed and bid farewell to the *Brāhmaṇas*, he shall read aloud the *Mantra* running as *Vāje, Vāje,* etc. (30—31)

इति वैष्णवे धर्मशास्त्रे त्रिसप्ततितमोऽध्यायः ॥ ७३ ॥

CHAPTER LXXIV

अष्टका श्राद्ध विधि वर्णनम्

अष्टकासु दैवपूर्वं शाकमांसापूपैः श्राद्धं कृत्वा त्वन्वष्टकास्वष्टकावद्वह्नौ दैवपूर्वमेव हुत्वा मात्रे पितामह्यै प्रपितामह्यै च पूर्ववद्ब्राह्मणान् भोजयित्वा दक्षिणाभिश्चाभ्यर्च्यानुव्रज्य विसर्ज्जयेत्। ततः कर्षूः कुर्य्यात्। तन्मूले प्रागुदगग्न्युपसमाधानं कृत्वा पिण्डनिर्वपणम्। कर्षूत्रयमूले पुरुषाणां कर्षूत्रयमूले स्त्रीणाम्। पुरुषकर्षूत्रयं सान्नेनोदकेन पूरयेत्। स्त्रीकर्षूत्रयं सान्नेन पयसा। दध्ना मांसेन पयसा च प्रत्येकं कर्षूत्रयम्। पूरयित्वा जपेदेतद्भवद्भ्यो भवतीभ्योऽस्तु चाक्षयम्॥ १-८ ॥

ON the occasion of the *Aṣṭakas* one shall first do a *Śrāddha* unto the gods and then perform the *Śrāddhas* of his manes with offerings of cakes, meat and *Śākas*. Under the auspices of the *Anvaṣṭakas* he shall first make the burnt offerings (*Homa*) in the fire unto the gods, by muttering the five afore-mentioned *Mantras*, and feed the *Brāhmaṇas* for the propitiation of his father's mother and father's grand mother. He shall give them *Dakṣiṇās*, follow them to a little distance from his house and bid them adieu as before. (1) After that, he shall dig three trenches in the ground. (2) He shall kindle a fire on the north east angle of the base of the trenches and offer *Piṇḍas* thereon. (3) Those offered to the male (ancestors) should be deposited at the base of the three trenches, and those offered to the female ancestors as well. (4) The three trenches in respect of the male ancestors shall be filled with boiled rice and water. (5) Those in respect of the female

¹ The eighth days of the three months in which manes are to be propitiated.

² The ninth days of the dark fortnight of the three months following the day of the full moon in *Mārgaśīrṣa*.

ancestors with milk and boiled rice. (6) Each of these trenches shall be filled with milk-curd, meat and milk. (7) Having thus filled them, be shall mutter the *mantra*, "may these (offerings) last ye (male ancestors) and ye (female ancestors) for eternity. (8)

इति वैष्णवे धर्मशास्त्रे चतुःसप्ततितमोऽध्यायः ॥ ७४ ॥

CHAPTER LXXV

श्राद्धाधिकारी कस्तन्निर्णयश्च, पितीरजीवनि श्राद्ध वर्णनम्

पितरि जीवति यः श्राद्धं कुर्य्यात् स येषां पिता कुर्य्यात् तेषां कुर्य्यात्। पितरि पितामहे च जीवति येषां पितामहः। पितरि पितामहे प्रपितामहे च जीवति नैव कुर्य्यात्। यस्य पिता प्रेतः स्यात् स पित्रे पिण्डं निधाय प्रपितामहात् परं द्वाभ्यां दद्यात्। यस्य पिता पितामहश्च प्रेतौ स्यातां स ताभ्यां पिण्डौ दत्त्वा पितामहपितामहाय दद्यात्। यस्य पितामहः प्रेतः स्यात् स तस्मै पिण्डं निधाय प्रपिता महात् परं द्वाभ्यां दद्यात्। यस्य पिता प्रपितामहश्च प्रेतौ स्यादां स पित्रे पिण्डं निधाय पितामहात् परं द्वाभ्यां दद्यात्॥ १-७॥

HE, who shall do a *Śrāddha* ceremony in the life time of his father, shall do it unto those to whom his grand-father shall perform a *Śrūddha* ceremony. (1—2) In the event of his father, father's father, and father's grand father living, he shall not do any *Śrāddha*. (3) He, whose father is dead, shall offer a *Piṇḍa* to his deceased father and one to each of the two ancestors immediately preceding his grand-father. (4) He, whose father and grand-father are dead shall offer a *Piṇḍa* to his deceased father and grand-father each, and another *Piṇḍa* to his grand-father's grand-father. (5) He, whose grand-father is dead, shall offer a *Piṇḍa* to his (deceased) grand-father, and one to each of the two ancestors, immediately preceding his great grand-father, in the asceding line. (6) He, whose father and great grand father are dead, shall offer a *Piṇḍa* to his father and a *Piṇḍa* to each of the two ancestors preceding his grand father in the ascending line. (7)

मातामहानामप्येवं श्राद्धं कुर्य्याद्विचक्षणः ।
मन्त्रोहेन यथान्यायं शेषाणां मन्त्रवर्ज्जितम् ॥ ८ ॥

The wise one shall thus do the *Śrāddha* unto his mother's father, grand father and great grand father, etc., duly changing the wording of the *Mantras* according to the exigencies of the case. In the *Śrāddhas* of brothers, etc., such modifications of *mantras* shall be omitted. (8)

इति वैष्णवे धर्म्मशास्त्रे पञ्चसप्ततितमोऽध्यायः ॥ ७५ ॥

CHAPTER LXXVI

अमाया तथान्यदिवसेऽष्टकाश्राद्धविमर्शः श्राद्धकाल वर्णनम्

अमावास्यास्तिस्रोऽष्टकास्तिस्रोऽन्वष्टका माघी
प्रोष्ठपद्यूद्र्ध्वं कृष्णा त्रयोदशी व्रीहियवपाकौ चेति ॥ १ ॥

एतांस्तु श्राद्धकालान् वै नित्यानाह प्रजापतिः ।
श्राद्धमेतेष्वकुर्वाणो नरकं प्रतिपद्यते ॥ २ ॥

THE days of the new moon, the three *Aṣṭakas,* the three *Anvaṣṭakas,* the day of the full moon in the month of *Māgha,* the thirteenth day of the moon's wane following upon the day of the full moon in the month of *Bhādra,* marked by the asterism *Māgha,* and the months when Vrīhi and barley grain ripen. (1) These are the occasions on which, according to *Vṛhaspati, Śrāddha* ceremonies ought to be performed. He who fails to celebrate a *Śrāddha* ceremony on any of these occasions, goes to hell. (2)

इति वैष्णवे धर्मशास्त्रे षट्सप्ततितमोऽध्यायः ॥ ७६ ॥

CHAPTER LXXVII

काम्यश्राद्ध विषय वर्णनम्

आदित्यसंक्रमणम् । विषुवद्वयम् । विशेषेणायनद्वयम् । व्यतीपातः ।
जन्मर्क्षम् । अभ्युदयश्च ॥ १-६ ॥

The time when the sun passes over to a new zodiacal sign. (1) The two equinoxes. (2) Specially the two solstices. (3) The astral combination known as the *Vyatīpata*. (4) The days marked by one's natal star. (5) *Abhyudaya Śrāddha*. (6)

3. The last day or Saṅkrāntis (the day on which the sun changes the zodiacal sign) of the months of Vaiśākha, Kārtika, Śrāvaṇa and Māgha.

6. *Abhudaya* literally means Increase or Prosperity. Abhyudaik Śraddhas are those which are performed in connection with any rite-of prosperity, such as marriage, the rite of the causation of the birth of a male child (Puṁsavanam), etc.

एतांस्तु श्राद्धकालान् वै काम्यानाह प्रजापतिः ।
श्राद्धमेतेषु यद्दत्तं तदानन्त्याय कल्पते ॥ ७ ॥

According to Prajāpati these are the occasions of *Kāmya Śrāddhas* or (*Śrāddha* ceremonies performed for the fruition of any definite object). *Śrāddhas* performed on these occasions bear eternal fruits. (7)

सन्ध्यारात्र्योर्न कर्त्तव्यं श्राद्धं खलु विचक्षणैः ।
तयोरपि च कर्त्तव्यं यदि स्याद्राहुदर्शनम् ॥ ८ ॥

The wise shall never perform a *Śrāddha* during either twilight, or at night, except on the occasion of a lunar eclipse when they can so perform. (8)

राहुदर्शनदत्तं हि श्राद्धमाचन्द्रतारकम्।
गुणयत् सर्वकामीयं पितॄणामुपतिष्ठते ॥ ९ ॥

A *Śrāddha* ceremony done during the continuance of an eclipse is highly meritorious and grants to the performer all things he desire. The merit of such a performance endures as long as the moon and the stars endure in the universe. (9)

इति वैष्णवे धर्मशास्त्रे सप्तसप्ततितमोऽध्यायः ॥ ७७ ॥

CHAPTER LXXVIII

नक्षत्र विशेषेण श्राद्ध वर्णनम्, सदा रविवारे श्राद्ध निषिद्ध वर्णनम्

सततमादित्येऽह्नि श्राद्धं कुर्वन्नारोग्यमाप्नोति सौभाग्यं चान्द्रे। समरविजयं कौजे। सर्वान् कामान् बौधे। विद्यामभीष्टां जैवे। धनं शौक्रे। जीवितं शनैश्चरे स्वर्गं कृत्तिकासु। अपत्यं रोहिणीषु। ब्रह्मवर्च्चस्यं सौम्ये। कर्म्मसिद्धिं रौद्रे। भुवं पुनर्वसौ। पुष्टिं पुण्ये। श्रियं सर्पे। सर्वान् कामान् पैत्र्ये। सौभाग्यं भाग्ये। धनमार्य्यमणे। ज्ञातिश्रेष्ठ्यं हस्ते। रूपवतः सुतां-स्त्वाष्ट्रे। वाणिज्यसिद्धिं स्वातौ। कनकं विशाखासु। मित्राणि मैत्रे। राज्यं शाक्रे। कृषिं मूले। समुद्रयानसिद्धिमाप्ये। सर्वान् कामान् वैश्वदेवे। श्रेष्ठ्यमभिजिति। सर्वान् कामान् श्रवणे। लवणं वासवे। आरोग्यं वारुणे। कुप्यद्रव्यमाजे। गृहमाहिर्बुध्ने। गाः पौष्णे। तुरङ्गमाश्विने। जीवितं याम्ये। गृहं सुरूपाः स्त्रियः प्रतिपदि। कन्यां वरदां द्वितायायाम्। सर्वान् कामांस्तृतीयायाम्। पशूंश्चतुर्थ्याम्। श्रियं (सुरूपान् सुतान्) पञ्चम्याम्। द्यूतविषयं षष्ठ्याम्। कृषिं सप्तम्याम्। वाणिज्यमष्टम्याम्। पशून् नवम्याम्। वाजिनो दशम्याम्। ब्रह्मवर्च्चस्विनः पुत्रानेकादश्याम्। आयर्वसुराज्यजयान् (कनकरजतं) द्वादश्याम्। सौभाग्यं त्रयोदश्याम्। सर्वकामान् पञ्चदश्याम्। शस्त्रहतानां श्राद्धकर्म्माणि चतुर्द्दशी शस्ता। अपि पितृगीते गाथे भवतः ॥ १-५१ ॥

A *Śrāddha* ceremony done on Sunday always accords good health (to its performer). (1) (Done on) Monday it gives good fortune. (2) (Done on) Tuesday it produces fright from battle. (3) Done on Thursday, it imparts knowledge coveted by the performer. (5) Done on Friday, it imparts wealth (to the performer). (6) Done on Saturday, it increases the duration of life. (7) Done under the auspices of the asterism *Kṛttikā*, it ensures a residence in heaven. (8) (Done under) the auspices of the asterism *Rohiṇī*, it imparts progeny. (9) Done under the auspices of the asterism presided over by te moon (*Mhṛgaśirā*) it gives the

energy of *Brahma*. (10) Done under the auspices of the asterism presided over by the *Rudras*, (the asterism *Ārdrā*) it gives a prosperous business. (11) Done under the auspices of *Punarvasu*, it gives land. (12) Done under the auspices of *Puṣya*), it gives increase of the bodily principles. (13) Done under the auspices of the asterism presided over by the serpent (the asterism *Āśleṣā*), it gives property. (14) Done under the auspices of the asterism presided over by the manes (the asterism *Maghā*), it accords the realisation of all desires. (15) Done under the auspices of the *Bhaga* (the asterism *Prvā Phālgunī*), it imparts good fortune. (16) Done under the auspices of the asterism presided over by *Aryaman* (the asterism *Uttarā-Phālgunī*), it gives wealth. (17) Done under the auspices of the asterism *Hasta*, it gives superiority among members of one's own caste. (18) Done under the auspices of the asterism *Chitrā*, it gives handsome-looking sons. (19) Done under the auspices of the asterism *Svāti*, it gives success in trade. (20) Done under the auspices of the asterism *Viśākhā* it gives gold. (21) Done under the auspices of the asterism presided over by *Mitra* (the asterism *Anurādhā*), it gives friends. (22) Done under the auspices of the asterism presided over by *Śakra* (the asterism *Jyeṣṭhā*) it accords a kingdom. (23) Done under the auspices of the asterism *Mūla*, it gives success in agriculture. (24) Done under the auspices of the watery asterism (*Pūrvāṣāḍā*), it gives sea-borne wealth. (25) Done under the auspices of the asterism presided over by the *Viśvedevas* (the asterism *Uttarāṣāḍhā*), it grants the realisation of all desires. (26) Done under the auspices of the asterism *Abhijit*, it gives excellence. (27) Done under the auspices of the asterism *Śravaṇa*, it grants realisation of all desire. (28) Salt in the one done under the auspices of the asterism (*Dhaniṣṭhā*) presided over by Vāsava. (29) Done under the auspices of the asterism (*Śatabhiṣā*) presided over by *Varuṇa* it gives an immunity from disease. (30) Done under the auspices of the Asterism Aja (*Pūrvā Bhādrapadā*), it gives digging implements.(31) Done under the auspices of the asterism *Uttarābhādrapadā*, it gives a house. (32) Done under the auspices of Pauṣṇa (Revatī) asterism it gives kine. (33) Done under the auspices of the asterism As vini, it gives horses. (34) Done under the auspices of the *Yāmya* (Varaṇi) asterism) it confers longevity. (35) Done on the day of the *Pratipad* (first day of the fortnight) it gives a house and a beautiful wife. (36) Done on the second day of the fortnight

(*Dvitīyā*), it gives a daughter who fulfils all the expectations of her father. (37) On the third day of the fortnight it grants all desired objects. (38) Done on the fourth day of the fortnight, it gives animals. (39) Done on the fifth day of the fortnight it confers property and handsome sons. (40) Done on the sixth day of the fortnight, it gives victory in a game of dice. (41) Success in agriculture on the seventh and success in trade on the eighth day of the fortnight. (42—43) Done under the auspices of the ninth day of the fortnight, it gives animals. (44) Done under the auspices of the tenth day of the fortnight, it gives horses. (45) Done under the auspices of the eleventh day of the fortnight, it gives a progeny of sons, resplendent with the effulgence of *Brahma*. (46) Done under the auspices of the twelfth day of the fortnight, it gives longevity, opulence, gold, silver, and a kingdom. (47) Done under the auspices of the thirteenth day of the fortnight, it gives good fortune. (48) Done under the auspices of the full moon, it grants the realisation of all desires. (49) The fourteenth day of the fortnight is recommended for the *Śrāddha* ceremonies of those, killed by weapons. (50) There are two verses in the Pitṛ Gītā on the subject. (51)

अपि जायते सोऽस्माकं कुले कश्चिन्नरोत्तमः ।
प्रावृट्कालेऽसिते पक्षे त्रयोदश्यां समाहितः ॥ ५२ ॥

मधूत्कटेन यः श्राद्धं पायसेन समाचरेत् ।
कार्त्तिकं सकलं मासं प्राक्छाये कुञ्जरस्य च ॥ ५३ ॥

May such foremost of men take birth, in our family, who will do a *Śrāddha* unto on the thirteenth day of the moon's wane in the month of *Āṣāḍha*, marked by the astral combination known as the *Gajacchāyā*, or will do *Śrāddhas* throughout the month of *Kārtika*, each afternoon. (52—53)

When the sun is in the asterism Hasta on the thirteenth day of the moon's wane, marked by the asterism Māgha, the combination known as the *Gajacchāyā* is said to follow.

इति वैष्णवे धर्मशास्त्रे अष्टसप्ततितमोऽध्यायः ॥ ७८ ॥

CHAPTER LXXIX

जन्मकुशादि नियमः, श्राद्धे प्रशस्त वस्तूनि वर्णनम्

अथ न नक्तं गृहीतेनोदकेन श्राद्धं कुर्य्यात्। कुशाभावे कुशस्थाने काशान् दूर्वां वा दद्यात्। वाससोऽर्थे कार्पासीत्यसूत्रम्। दशां विसर्जयेद्यप्याहत-वस्त्रजा स्यात्। उग्रगन्धीन्यगन्धीनि कण्टकिजातानि रक्तानि च पुष्पाणि। शुक्लानि सुगन्धीनि कण्टकिजातान्यपि जलजानि रक्तान्यपि दद्यात्। वसां मेदञ्च दीपार्थे न दद्यात्। घृतं तैलं वा दद्यात्। जीवजं सर्वधूपार्थे न दद्यात्। मधुघृतसंयुक्तं गुग्गुलुं दद्यात्। चन्दनकुङ्कुमकर्पूरागुरुपद्मका-न्यनुलेपनार्थे। न प्रत्यक्षलवणं दद्यात्। हस्तेन च घृतव्यञ्जनादि। तैजसानि पात्राणि दद्यात्। विशेषतो राजतानि। खडगकुतपकृष्णाजिनतिलसिद्धा-र्थकाक्षतानि च पवित्राणि रक्षोघ्नानि च निदध्यात्। पिप्पलीमुकुन्दकभू-स्तृणशिग्रुसर्षपसुरसासर्ज्जक-सुवर्च्चल कुष्माण्डालावुवार्त्ताकुपालक्योपोदकीतण्डुलीयककुसुम्भपिण्डालुकमहिषीक्षीराणि वर्ज्जयेत्। राजमाष-मसूरापर्य्यु, तकृतलवणानि च। कोपं परिहरेत्। नाश्रु पातयेत्। न त्वरां कुर्य्यात्। घृतादिदाने तैजसानि पात्राणि खड्गपात्राणि फल्गुपात्राणि च प्रशस्तानि। अत्र च श्लोको भवति॥ १-२३॥

NOW one shall not do a *Srâddha* ceremony with water collected in the night. (1) In cases, where *Kuśa* grass would be unavailable, *Kāśa* or *Dūrvā* grass would be given in its stead. (2) Threads of *Kārpāsa* (cotton) should be given where a piece of cloth would be unavailable. (3) Ends (*Daśā*) of a piece of *Āhata* cloth may also be given. (4) Strong-scented or offensive-smelling flowers, as well as those of red colour, or culled from thorny plants should be avoided. (5) White, fragrant flowers, even if they are born of thorny plants, and aquatic flowers, even if they

A new, unused piece of cloth with white fringes, only once washed with water is called an *Āhata* cloth.

be of red colour, shall be offered. (6) Lard or fat must not be given in the lamp (used for lighting purposes.) (7) Oil or clarified butter shall be rather given in its stead. (8) Any kind of animal-produce (such as, nails, etc., of animals) shall not be used for the purposes of an incense stick. (9) Let him give bdellium with honey and clarified butter. (10) (Pastes) of sandal wood, saffron, campho, aloewood, and Padma-Kāṣṭham as unguents. (11) let him not give any kind of artificial (manufactured) salt. (12) He must not give clarified butter and curries with his hand. (13) Let him give metal utensils. (14) Especially those made of silver. (15) He must offer vessels made of the horn of the rhinoceras, blankets made of the hairs of a mountain-goat, the skin of a black antelope, sesame, white mustard seeds, and other holy articles, as well as those which have the virtue of warding off monsters. (16) Let him avoid giving pepper, Mukundaka flowers, Bhū-stṛṇas, the leaves of Śigru, mustard, Surasa, Sarjaka, gourds, pumpkins, bringels, the potherbs known as Pālakya, Upodaki, and Taṇḍulīyaka, Kusumbha, Piṇḍālu, and the milk of the she-buffalo. (17) (As well as) Rājamaṣa, lentil seeds, stale food and artificial salt. (18) He shall avoid anger. (19) Must not shed tears. (20) And avoid hurry. (21) In respect of giving clarified butter, metallic vessels or those made of the horn of the rhinoceros, or of the wood of the Phalgu tree are recommended: (22) There is a verse on the subject. (23)

सौवर्णराजताभ्याञ्च खड्गेनौडुम्बरेण च ।
दत्तमक्षय्यतां याति फल्गु पात्रेण चाप्यथ ॥ २४ ॥

Anything (offered to the manes) in a gold or silver, vessel, or in one made of the wood of the Phalgu or Audumfara tree, or in one made of the horn of the rhinoceros, bears eternal fruit. (24)

इति वैष्णवे धर्मशास्त्रे एकोनाशीतितमोऽध्यायः ॥ ७९ ॥

CHAPTER LXXX

श्राद्धे पितृणां प्रधान वस्तूनि, पितृगीता वर्णनम्

तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलैः शाकैः श्यामाकैः प्रियङ्गुभिर्नीवारैर्मुद्गैर्गोधूमैश्च मासं प्रीयन्ते। द्वौ मासौ मत्स्यमांसेन। त्रीन् हारिणेन। चतुरश्चौरभ्रेण। पञ्च शाकुनेन। षट् छागेन। सप्तरौरवेण। अष्टौ पार्षतेन। नव गवयेन। दश माहिषेण। एकादश कौर्म्मेण। संवत्सरं गव्येन पयसा तद्विकारैर्वा। अत्र पितृगीता गाथा भवति॥ १-१३॥

SESAME seeds, Vrihi grains, barley grains, Māṣapulse, water, roots, fruits, Śyāmaka grains, Pṛyaṅgu, Nīvāra grains, Mudgapulse and wheat (satisfy the manes) for a month. (1) Meat and fish (satisfy them) for two months. (2) The flesh of deer for three months. (3) The flesh of a lamb for four months. (4) The flesh of a bird for five months. (5) The flesh of a goat for six months. (6) The flesh of a Ruru (a species of deer) for seven months. (7) The flesh of a Pṛṣati (a species of spotted deer) for eight months. (8) The flesh of a Gavaya, for nine months. (9) The flesh of a buffalo for ten months. (10) The flesh of a tortoise for eleven months. (11) The cow-milk or its modifications (satisfy the manes) for a year. (12) There is a Gāthā verse on the subject in the *Pitṛ Gītā*. (13)

कालशाका महाशल्कं मासं वार्ध्रीणसस्य च।
विषाणवर्ज्जयाये खड्गास्तांस्तु भक्ष्यामहे सदा॥ १४॥

Constantly we eat the Kāla Śāka, large-scaled fish and the flesh of an old goat, or that of a rhinoceros whose horn is yet undeveloped. (14)

The text has *Vārdhīṇasa*. Jolly, following Nanda Pandit, has translated the term as flesh of the cram called *Vārdhīṇasa*. Kulluk and *Vijñaneshvara* interpret the term to mean an old, white goat which is also supported by the *Agni-purāṇam*.

इति वैष्णवे धर्म्मशास्त्रेऽशीतितमोऽध्यायः॥ ८०॥

CHAPTER LXXXI

श्राद्धान्नं पादाभ्यां न स्पृशेत् वर्णनम्

नान्नमासनमारोपयेत् । न पदा स्पृशेत् । नावक्षुतं कुर्य्यात् । तिलैः सर्षपैर्वा यातुधानान् विसर्ज्जयेत् । संवृते न श्राद्धं कुर्य्यात् न रजस्वलां पश्येत् । न श्वानम् । न विड्वराहम् । न ग्राम्यकुक्कुटम् । प्रयत्नाच्छ्राद्धमजस्य दर्शयेत् । अश्नीयुर्ब्राह्मणाश्च वाग्यताः । न वेष्टितशिरसः । न सोपानत्काः । न पीठोपहितपादाः । न हीनाङ्गाधिकाङ्गाः श्राद्धं पश्येयुः । न शूद्राः । न पतिताः । तत्कालं ब्राह्मणं ब्राह्मणानुमतेन वा भिक्षुकं भोजयेत् । हविर्गुणान् न ब्रूयुर्द्दाता पृष्टाः ॥ १-१९ ॥

LET him not keep the boiled rice on the cushion. (1) Nor touch it with his feet. (2) Nor sneeze over it. (3) Let him ward off the monsters by strewing sesame or mustard seeds (all round.) (4) He must not do a *Śrāddha* in a covered place. (5) Nor see a woman in her menses. (6) Nor a dog. (7) Nor a domesticated pig. (8) Nor a domestic cock. (9) Let him carefully exhibit the *Śrāddha* to a goat. (10) The *Brāhmaṇas* shall eat their meal by holding perfect silence. (11) Without covering their heads. (12) Without putting on their shoes. (13) Without their feet on the stools. (14) Let not the man who has a limb in less or excess see the *Śrāddha* ceremony. (15) Let not the Śūdras witness it. (16) Nor the degraded ones. (17) At the time, let him the celebrant of the ceremony feed the *Brāhmaṇas,* or beggars with the permission of the *Brāhmaṇas*. (18) Even asked by the giver, let not the Brāhmaṇas speak in commendation of the food (*Havis*). (19)

17 The text has *Bhikṣukam*. Jolly has translated it as an ascetic.

यावदुष्णं भवत्यन्नं यावद्भुञ्जन्ति वाग्यताः ।
तावदश्नन्ति पितरो यावन्नोक्ता हविर्गुणाः ॥ २० ॥

As long as the boiled rice-continues warm, as long as the *Brāhmaṇas* silently eat that, as long as they do not speak in praise of that boiled rice, so long do the manes eat. (20)

सार्ववर्णिकमन्नाद्यं सन्नीयाप्लाव्य वारिणा ।
समुत्सृजेद्भुक्तवतामग्रतो विकिरन् भुवि ॥ २१ ॥

Having brought together the residue of all sorts of substantial food and (of curries, etc.,) he must sprinkle it with water, and place it (on the *Kuśa* grass strewn) before the *Brāhmaṇas* who have eaten their meal. (22)

असंस्कृतप्रमीतानां त्यागिनां कुलयोषिताम् ।
उच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरश्च यः ॥ २२ ॥

The remainder of the food, cast on the *Kuśa* blades, falls to the portion of those who had been dead before attaining the age of being cremated, (below two years of age), or had wantonly deserted their innocent wives when alive. (22)

उच्छेषणं भूमिगतमजिह्मस्याशठस्य वा ।
दासवर्गस्य तत्पित्रे भागधेयं प्रचक्षते ॥ २३ ॥

The remainder of food that is left on the ground falls to the portion of honest and industrious servants (slaves). This is what has been said by the Ṛṣis. (23)

इति वैष्णवे धर्मशास्त्रे एकाशीतितमोऽध्यायः ॥ ८१ ॥

CHAPTER LXXXII

श्राद्धे ब्राह्मण परीक्षा वर्णनम्, त्याज्ये ब्राह्मण वर्णनम् हीनाधिकाङ्गान वर्णनम्

दैवे कर्म्मणि ब्राह्मणं न परीक्षेत। प्रयत्नात् पित्रे परीक्षेत। हीनाधिकाङ्गान् विवर्जयेत्। विकर्म्मस्थांश्च वैडालव्रतिकान्। वृथालिङ्गिनः। नक्षत्रजीविनः। देवलकांश्च। चिकित्सकान्। अनूढापुत्रान्। तत्पुत्रान्। बहुयाजिनः। ग्रामयाजिनः। शूद्रयाजिनः। अयाज्ययाजिनः। व्रात्यान्। तद्याजिनः। पर्वकारान्। सूचकान्। भृतकाध्यापकान्। भृतकाध्यापितान्। शूद्रान्नपुष्टान्। पतितसंसर्गान्। अनधीयानान्। सन्ध्योपासनभ्रष्टान्। राजसेवकान्। नग्नान्। पित्रा विवदमानान्। पितृमातृगुर्वग्निस्वाध्यायत्यागिनश्चेति ॥ १-२९ ॥

HE must not test (enquire into the descent and qualities of) a *Brāhmaṇa* in connection with a rite of *Daiva Śrāddha*. (1) He shall do it in respect of a *Paitra Śrāddha* (done in honor of the manes) ceremony. (2) Let him avoid (not invite) *Brāhmaṇas* who have limbs in less or excess. (3) *Brāhmaṇas* who have done improper acts. (4) (*Brāhmaṇas*) who are deceitful as the cats. (5) *Brāhmaṇas* who wear a clock of religion. (6) *Brāhmaṇas* who are professional astrologers. (7) *Brāhmaṇas* who subsist upon the offerings made to the idol on which they attend. (8) Physicians. (9) *Brāhmaṇas* who are sons of not married wives. (10) Their sons. (11) Those who act as priests at many men's sacrifices. (12) Those who officiate as priests at the religious sacrifices of Śūdras. (13) Those who are village-priests. (14) Those who officiate as priests at the sacrifices, of those who should not be so served. (15) Those who have not been initiated with the thread within the proper age limit (Vrātyas). (16) Those who officiate as priests at the sacrifices of *Vrātyas*. (17) Those who accept gifts on the occasion of a *Parva*. (18) Malignant informers. (19) *Brāhmaṇas* who teach the *Vedas* for fee. (20) Those who have been taught the

Vedas for fee. (21) *Brāhmaṇas* who subsist on the food given by Śūdras. (22) *Brāhmaṇas* who associate with the degraded. (23) *Brāmaṇas* who have not studied the *Vedas.* (24) *Brāhmanas* who have neglected the rites of *Sandhyā.* (25) Brāhmaṇas who have entered the king's service. (26) The naked ascetics. (27) *Brāhmaṇas* who have quarrelled with their fathers, who have deserted their parents, *Gurus,* (28) and their fire. (29)

ब्राह्मणापसदा ह्येते कथिताः पङ्क्तिदूषकाः ।
एतान् विवर्जयेद्यत्नाच्छ्राद्धकर्मणि पण्डितः ॥ ३० ॥

These are said to be the worst of *Brāhmaṇas* who defile a Row of *Brāhmaṇas* (*i.e.,* who sit down to a meal in the same Row with them—*Paṅkti dūṣakāḥ*) The wise one shall carefully avoid such *Brāhmaṇas* on the occasion of a *Śrāddha* ceremony. (30)

इति वैष्णवे धर्मशास्त्रे द्व्यशीतितमोऽध्यायः ॥ ८२ ॥

CHAPTER LXXXIII

श्राद्धे (पङ्क्तिपावन) प्रशस्त ब्राह्मण वर्णनम्

अथ पङ्क्तिपावनाः । त्रिणाचिकेतः । पञ्चाग्निः । ज्येष्ठसामगः । वेदपारगः । वेदाङ्गस्याप्येकस्य पारगः । पुराणेतिहासव्याकरणपारगः । धर्म्मशास्त्रस्याप्येकस्य पारगः । तीर्थपूतः । यज्ञपूतः । तपःपूतः । सत्यपूतः । मन्त्रपूतः । गायत्रीजपनिरतः । ब्रह्मदेयानुसन्तानः । त्रिसुपर्णः । जामाता । दौहित्रश्चेति पात्रम् । विशेषेण च योगिनः । अत्र पितृगीता गाथा भवति । । १-२० ॥

THE following are the *Paṅktipāvanāḥ* (*Brāhmaṇas* who sanctify the row in which they sit down at a *Śrāddha* repast). (1) One who has studied the three *Vedas*. (2) One who keeps the five fires. (3) One who sings the psalm, *Jyeṣṭhya Sāma*. (4) One who has studied even a single *Veda*. (5) He who has studied any of the Vedāṅgas. (6) He who has studied the *Purāṇa*, *Itihāsa* or Grammar. (7) He who has studied even a single *Dharma Śāstra*. (8) One who has purified himself by resorting to sacred shines or pools. (9) One, purified by the celebration of religious sacrifices. (10) One, purified by practising penitential austerities. (11) One, purified by truth (speaking truth only). (12) One, purified by (muttering) the *Mantras*. (13) One devoted to the recitation of the *Gāyatrī*. (14) Sons of girls married in the *Brahma* from of marriage. (15) One who reads the three Suparṇas. (16) The son-in-law (of the deceased, (17) and his daughter's sons, they are the receptacles (fit persons). (18) Especially the *Yogins*. (19) There is a verse on the subject in the *Pitṛ Gītā*. (20)

अपि स स्यात् कुलेऽस्माकं भोजयेद्यस्तु योगिनम् ।
विप्रं श्राद्धे प्रयत्नेन येन तृप्यामहे वयम् ॥ २१ ॥

May he be born in our family who will assiduously feed *Yogins* at a *Śrāddha* repast whereby we are satisfied. (21)

इति वैष्णवे धर्मशास्त्रे त्र्यशीतितमोऽध्यायः ॥ ८३ ॥

CHAPTER LXXXIV

केषां सन्निधौ श्राद्धं न कर्तव्यम् तद्धवर्णनम्

न म्लेच्छविषये श्राद्धं कुर्य्यात् । न गच्छेनम्लेच्छविषयम् । परनिपाने-ष्वप: पीत्वा तत्साम्यमुपगच्छतीति ।। १-३ ।।

Let not a man do a *Śrāddha* ceremony in a country of the barbarians. (1) Let him not go to a country of the Barbarians. (2) By drinking water out of another man's tank, one acquires the same caste with him. (3)

चातुर्वर्ण्यव्यवस्थानं यस्मिन् देशे न विद्यते ।
स म्लेच्छदेशो विज्ञेय आर्य्यावर्त्तस्तत: पर: ।। ४ ।।

The country, in which there exists not the division of the four-fold social order, should be regarded as a country of the barbarians, otherwise it is Aryāvartta (the land of the *Aryas*). (4)

इति वैष्णवे धर्मशास्त्रे चतुरशीतितमोऽध्याय: ।। ८४ ।।

CHAPTER LXXXV

पुष्करादि तीर्थेषु श्राद्धमहत्त्व वर्णनम्

अथ पुष्करेष्वक्षयश्राद्धम्। जप्यहोमतपांसि च। पुष्करे स्नानमात्रतः। सर्वपापेभ्यः पूतो भवति। एवमेव गयाशीर्षे। अक्षयवटे। अमरकण्टक-पर्वते। वराहपर्वते। यत्र क्वचन नर्मदातीरे। यमुनातीरे। गङ्गायां विशे-षतः। कुशावर्त्ते। बिन्दुके। नीलपर्वते। कनखले। कुब्जाम्रे। भृगुतुङ्गे। केदारे। महालये। नन्दन्तिकायाम्। सुगन्धायाम्। शाकम्भर्य्याम्। फल्गु-तीर्थे। महागङ्गायाम्। त्रिहलिकाग्रामे। कुमारधारायाम्। प्रभासे। यत्र क्वचन सरस्वत्यां विशेषतः ॥ १-२७ ॥

A *Śrāddha* done at Puṣkara bears eternal fruits. (1) As well as burnt oblations, penances and mutterings of *Mantras* Made thereat. (2) By bathing in Puṣkara one is immediately absolved of all sins. (3) So at Gayāśisa. (4) At Akṣyavaṭa. (5) At the hill of Amarakaṇṭaka. There exists one *Akṣaya Vaṭa* in Behar and another at Allahabad. (6) At the hill of *Varāha. Amarakaṇṭaka* on the Mekhalā mountain in the *Vindhya* range. (7) Any where on the bank of the *Narmadā. Varāha-triha* in the Sambalpur division. It may probably mean the ancient Varāhamūla in Kasmir. (8) On the bank of the *Yamunā.* (9) Especially in the Ganges. (10) At Kuśāvarta.(11) At *Binduka. Kusāvarta* is situated on the mountain called *Tryambaka* where the *Godāvrī* takes its rise. (12) At the Nīla Parvata. *Binduka* in the Deccan. (13) At Kanakhala. (14) At *Kubjāmra.* (15) At the Bhgutuṅga. *Kubjāmra,* like the *Ekāmra,* is the name of a plain in Orissa. (16) At Kedāra. This is the name of a mountain near the *Amarakaṇṭaka* in the *Himālayas.* (17) At *Mahālaya.* (18) *At Nandantikā.* (19) At Sugandhā. (20) At Śākam-bharī. (21) In the (river) Phalgu. The modern Shambar in Rajpūtānā. (22) In the Mahā-Gaṅgā. Mahāgaṅgā is the Alakanandā river. (23) At the village of Trihalikā. *Trihalikāgrāma* near

Sālagram. (24) At the fountain of Kumāra. *Kumāradhārā* is the name of a lake in Kaśmīra which the god Kumāra by a stroke of his arrow caused to stream forth from the Krauñca mountain (see Vāyu purāṇa). Nanda says that it is situated near the southern ocean in the plain of Ishupata. (25) At Prabhāsa. (26) Any where in the river Sarasvatī in special. (27)

गङ्गाद्वारे प्रयागे च गङ्गासागरसङ्गमे।
सततं नैमिषारण्ये वाराणस्यां विशेषतः ॥ २८ ॥

At the door of the Ganges, at *Prayāga*, in the estuary of the Ganges, and always in the forest of Naimiṣa, at Benares in special. (28)

अगस्त्याश्रमे। कण्वाश्रमे। कौशिक्याम्। सरयूतीरे। शोणस्य ज्योतिषायाश्च सङ्गमे। श्रीपर्वते। कालोदके। उत्तरमानसे। वडवायाम्। मतङ्गवाप्याम्। सप्तार्षे। विष्णुपदे। स्वर्गमार्गपदे। गोदावर्य्याम्। गोमत्याम्। वेत्रवत्याम्। विपाशायाम्। वितस्तायाम्। शतद्रुतीरे। चन्द्रभागायाम्। इरावत्याम्। सिन्धोस्तीरे। दक्षिणे पञ्चनदे। औसजे। एवमादिष्वथान्येषु तीर्थेषु। सरिद्वराषु। सर्वेष्वपि स्वभावेषु। पुलिनेषु। प्रस्रवणेषु। पर्वते। निकुञ्जेषु। वनेषु। उपवनेषु। गोमयलिप्तेषु। मनोज्ञेषु। अत्र च पितृगीता गाथा भवन्ति॥ २९-६४ ॥

At the hermitage of Agastya. *Agastyāśrama* is on the Sarasvatī near Puṣkar. (29) At Kaṇvā *Śrama*. (30) In the river Kauśikī. (31) At the bank of the *Sarayū*. (32) At the confluence of the Śona and the Jyoṣtiṣī. (33) At the hill, Śrīparvata. (34) In the Kālodaka. (35) At the north Mānasa (in Kāśmīra). (36) In the Vadavā (Lake). (37) In the Mātaṅga-Vāpī. (38) In the Saptārṣa. *Saptārṣa* is the modern Satara in the Marhatta countries. (39) In the Viṣṇupad. According to Nanda this Tīrtha is in the centre of Gayā. There is another of this name on the Himālayas. (40) In the Svarga-mārga-pada (*lit.* Road to heaven). (41) In the river Godāvarī. (42) In the river Gomatī. (43) In the river Vetra-vatī. *Vetravatī* (the modern betwā near Bhilsah) in the Ahikṣetra. (44) In the Vipāsā (Beas). (45) In the Vitastā. (46) At the bank of the Śatadru (Sataleja). (47) In the Candra-bhāgā. (48) In the Irāvatī. *Vipāsā* (Beas), Vitastā (Jhelum), Śatadru (Sataleja) Candrabhāgā (Cenub) and Irāvatī (Ravi). (49) At the shore of the

Sindhu (Indus). The Kṛṣṇa, the Venā, the Tuṅga, the Bhadrā and Kona in the Deccan. (50) In the five rivers of the south. (51) In Auśoja. *Auśojā* (Sarpaska, Nanda) probsbly situated in the mouth at the *Gaṅgās*. (52) And in similar other holy pools or streams (53) In the great rivers *(Saridvarā)*. (54) At the birt places of divine incarnations. (55) On the banks of rivers. (56) At fountains. (57) On the hills. (58) In natural arbours. (59) In forests. (60) In woods. (61) At places smeared well with cow dung. (62) In delightful sites. (63) There are verses on the subject in the Pitṛ Gitā (the song of the manes). (64)

कुलेऽस्माकं स जन्तुः स्याद्यो नो दद्याज्जलाञ्जलीन्।
नदीषु बहुतोयासु शीतलासु विशेषतः ॥ ६५ ॥

May he be born in our line who shall offer unto us libations of water in rivers of abundant waters, and in cool streams in special. (65)

अपि जायते सोऽस्माकं कुले कश्चिन्नरोत्तमः।
गयाशीर्षे वटे श्राद्धं य नः कुर्य्यात् समाहितः ॥ ६६ ॥

May that foremost of men be born in our progeny who shall do *Śrāddhas* unto at Gayā Śirṣa, or at (Akṣaya) Vaṭa. (66)

एष्टव्या बहवः पुत्रायद्येकोऽपि यवां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥ ६७ ॥

Many sons are to be desired (lit prayed for) so that at least one of them may go to Gayā, or celebrate a horse-sacrifice, or make the gift of Nīla bull (for our benefit). (67)

इति वैष्णवे धर्मशास्त्रे पञ्चाशीतितमोऽध्यायः ॥ ८५ ॥

CHAPTER LXXXVI

श्राद्धे वृषोत्सर्ग वर्णनम्

अथ वृषोत्सर्गः। कार्त्तिक्यामाश्वयुज्यां वा। तत्रादावेव वृषभं परीक्षेत। जीवद्वत्सायाः पयस्विन्याः पुत्रम्। सर्वलक्षणोपेतम्। नीलम्। लोहितं वा मुखपुच्छपादश्रृङ्गशुक्लम्। यूथस्याच्छादकम्। ततो गवां मध्ये सुसमिद्धमग्निं परिस्तीर्य्य पौष्णचरं पयसा श्रपयित्वा पूषा गा अन्वेतु न इह रतिरिति च हुत्वा वृषमयस्कारस्त्वङ्कयेत्। एकस्मिन् पार्श्वे च त्रेणापरस्मिन् पार्श्वे शूलेन। अंकितञ्च हिरण्यवर्णा इति चतसृभिः शन्नोदेवीरिति च स्नापयेत्। स्नातमलङ्कृतं स्नातालङ्कृताभिश्चतसृभिर्वत्सतरीभिः सार्द्धमानीय रुद्रान् पुरुषसूक्तं कुष्माण्डीश्च जपेत्। पिता वत्सेति वृषभस्यदक्षिणे कर्णे पठेत्। इमञ्च ॥ १-१४ ॥

Now about the rite of letting losse a bull (*Vṛṣotsarga*). (1) It should be performed on the day of the full moon in the month of Āśvina or Kārtika. (2) This bull should be examined at the out set. (3) It must be the ofispring of a milch cow none of whose calves is dead. (4) Possessed of all the good traits. (5) Of black and red colour. (6) White faced, white tailed, white hooped and white horned. (7) The coverer of the herd of cows. (8) After that, a good fire shall be kindled on the pasture-ground (lit among the kine) and a Caru (Sacrificial porridge) of which the sun is the presiding deity shall be prepared. Burnt oblations of this *Chru* shall be cast in the fire by reciting the Mantra, Pūṣā Gā Anvetu (may Pūṣan follow these kine, etc). Then the black smith shall brand the bull with the mark of a discuson its one flank, with that of a trident on the other. (10) After branding the bull, he shall bathe the bull with water, by reciting the four *Ṛcas* commencing with *Hiraṇyavarṇā*, as well as the one running

as *Śanno Devī* etc. (11) Let him bring the bull bathed and decorated with ornaments in the company of four well washed female calves, bedecked with ornaments, and inaudibly recite the *Puruṣa Sūktam, Rudras,* and the *Kuṣmāṇḍī Mantras.* (12) He shall whisper into the right ear of the bullock, the *Mantra, Pitā Vatsa,* etc.. (13) Also the following verse. (14)

वृषो हि भगवान् धर्मश्चतुष्पादः प्रकीर्त्तितः ।
वृणोमिः तमहं भक्त्या स मे रक्षतु सर्वतः ॥ १५ ॥

The bull is said to be the four-footed Virtue. I devoutly appoint him to protect me from all evils. (15)

एनं युवानं पतिं वो ददाम्यनेन क्रीडन्तीश्चरथ प्रियेण ।
मा हास्महि प्रजया मा तनूभिर्मारधाम द्विषते सोम राजन् ॥ १६ ॥

I give you, O Calves, this bull as your husband. May you sportingly roam about with this your beloved. O king Soma, may our progeny increase and may our enemies not oppress us. (16)

वृषं वत्सतरीयुक्तमैशान्यां कारयेद्दिशि ।
होतुर्वस्त्रयुगं दद्यात् सुवर्णं कांस्यमेव च ॥ १७ ॥

The bull should be united with the female calves on the North east corner of the sacrificial ground, and he shall give a pair of cloths, gold and white brass to the *Hotā* priest. (17)

अयस्कारस्य दातव्यं वेतनं मनसेप्सितम् ।
भोजनं बहुसर्पिष्कं ब्राह्मणांश्चात्र भोजयेत् ॥ १८ ॥

A good remuneration, according to his wishes, shall be given to the iron smith; he shall be satisfied with a repast containing a goodly quantity of clarified butter. The Brāhmaṇas shall be as well fed in connection with this sacrifice. (18)

उत्सृष्टो वृषभो यस्मिन् पिवत्यथ जलाशये ।
जलाशयं तत् सकलं पितृम्तस्योपतिष्ठति ॥ १९ ॥

The tank or pond, in which the bull, let loose (on the occasion of a Śrāddha), drinks water, becomes gratifying to all the manes. (19)

शृङ्गेणोल्लिखते भूमिं यत्र क्वचन दर्पितः ।
पितॄणामन्नापानं तत् प्रभूतमुपतिष्ठति ॥ २० ॥

The ground, which the bull haughtily digs into with his horns, proves gratifying to the manes, like (good) food and cordials. (20)

इति वैष्णवे धर्मशास्त्रे षडशीतितमोऽध्यायः ॥ ८६ ॥

CHAPTER LXXXVII

दान फलवर्णने वैशाखेकृष्णमृगाजिनदान वर्णनम्
कृष्णाजिनाद्यासन विधान विधि वर्णनम्

अथ वैशाख्यां पौर्णमास्यां कृष्णमृगाजिनं सुवर्णशृङ्गं रौप्यखुरं मौक्तिक-लाङ्गुलभूषितं कृत्वा आविके वस्त्रे च प्रसारयेत्। ततस्तिलैः प्रच्छादयेत्। सुवर्णनाभिञ्च कुर्य्यात्। अहतेन वासोयुगेन प्रच्छादयेत्। सर्वगन्धरत्नै-श्चालङ्कृतं कुर्य्यात्। चतसृषु दिक्षु चत्वारि तैजसपात्राणि क्षीरदधिमधु-घृतपूर्णानि निधायाहिताग्नये ब्राह्मणायालङ्कृताय वासोयुगेन प्रच्छादिताय दद्यात्। अत्र च गाथा भवन्ति ॥ १-७ ॥

ON the day of the full moon in the month of *Vaiśākha*, he shall spread the skin of a black antelope provided with two golden horns, (four) silver hoops and a tail made of peals. On a blanket made of sheep's wood. (1) After that, he shall cover with sesame. (2) And place a bit of gold at the region of its navel. (3) (Then) cover it with a pair of *Āhata* cloths. (4) And bedecked with ornaments, and smear it with all sorts of scents. (5) He shall place four vessels containing milk, curd, honey and clarified butter at its four corners, and make the gift of that antelope-skin to a Brāhmaṇa, shorn of all ornâments, and who is the keeper of the sacred fire. (6) There are verses on the subject. (7)

यस्तु कृष्णाजिनं दद्यात् सखुरं शृङ्गसंयुतम्।
तिलैः प्रच्छाद्य वासोभिः सर्वरत्नैरलङ्कृतम् ॥ ८ ॥

ससमुद्रगुहा तेन सशैलवनकानना।
चतुरन्ता भवेद्दत्ता पृथिवी नात्र संशयः ॥ ९ ॥

He, who gives such an antelope-skin covered with sesame, acquires the merit of gifting the ocean-girdled Earth, with all her forests and mountains. He, who gives sesame, gold, honey and

कृष्णाजिने तिलान् कृत्वा हिरण्यं मधुसर्पिषी ।
ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम् ॥ १० ॥

clarified butter in the skin of a black antelope, gets rid of all evils. (8—10)

इति वैष्णवे धर्मशास्त्रे सप्ताशीतितमोऽध्यायः ॥ ८७ ॥

CHAPTER LXXXVIII

गोदान महत्त्व वर्णनम्

अथ प्रसूयमाना गौः पृथिवी भवति। तामलङ्कृतां ब्राह्मणाय दत्त्वा पृथिवीदानफलमाप्नोति। अत्र च गाथा भवति॥ १-३॥

NOW a cow when she is being delivered of her calf (the upper half of which has come out of its maternal passage) is called Earth. (1) He, who makes the gift of such a cow, bedecked with ornaments, to a Brāhmaṇa, acquires the merit of making a gift of the whole earth. (2) There is a couplet on the subject. (3)

सवत्सारोमतुल्यानि युगान्युभयतोमुखीम्।
दत्त्वा स्वर्गमवाप्नोति श्रद्दधानः समाहितः॥ ४॥

By making the gift of a cow, faced both ways, in a humble and believing frame of mind one is enebled to live in heaven for as many number of *Yugas* as that of hairs on her body. (4)

इति वैष्णवे धर्मशास्त्रेऽष्टाशीतितमोऽध्यायः॥ ८८॥

CHAPTER LXXXIX

सर्वदेवानाम्मध्येऽग्नेः प्राधान्यत्वं कात्तिके सर्वपाप विमुक्ति वर्णनम्

मासः कार्त्तिकोऽग्निदैवत्यः। अग्निश्च सर्वदेवानां मुखम्। तस्मात् कार्त्तिकं मासं वहिःस्नायी गायत्रीजपनिरतः सकृदेव हविष्याशी संवत्सरकृतात् पापात् पूतो भवति ॥ १-३ ॥

FIRE is the presiding god of the month of Kārttika. (1) Fire is the mouth of all the gods.[1] (2) He, who bathes outside the village, inaudibly recites the Gāyatrī, and takes a *Haviṣya* (fit for oblation) meal once a day, during the entire month of Kārttika, is absolved of the sin he has committed during the year. (3)

Jolly reads the line as *Agniśca Sarva Devānām Mukhyam* instead of *Mukham,* which is the reading that occurs in our manuscript, and which conveys the right meaning, in conformity with the Śruti, *Agni* being not the foremost (Mukhyam) of the Vedic goods but the conveyor of oblations to the deities, *Agni Mukhāḥ Ye Devāḥ.*

कार्त्तिकं सकलं मासं जित्यस्नायी जितेन्द्रियः।
जपन् हविष्यभुग्दाता सर्वपापैः प्रमुच्यते ॥ ४ ॥

He, who mutters self-controlled the *Gāyatrī mantra,* bathes every day, eats Haviṣya meal during the entire month of *Kārttika,* is absolved of all sins. (4)

इति वैष्णवे धर्मशास्त्रे एकोननवतितमोऽध्यायः ॥ ८९ ॥

CHAPTER XC

मार्गशीर्षादि द्वादशमासान्निर्देशदानं महत्त्वं वर्णनम्

मार्गशीर्षशुक्लपञ्चदश्यां मृगशिरः संयुक्तायां चूर्णितलवणस्य सुवर्णनाभं प्रस्थमेकं चन्द्रोदये ब्राह्मणाय प्रदापयेत्। अनेन कर्मणा रूपसौभाग्यवानभिजायते। पौषी चेत् पुष्ययुक्ता स्यात् तस्यां गौरसर्षपकल्कोद्वर्त्तितशरीरो गव्यघृतपूर्णकुम्भेनाभिषिक्तः सर्वौषधिभिः सर्वगन्धैः सर्वबीजैश्च स्नातो घृतेन भगवन्तं वासुदेवं स्नापयित्वा गन्धपुष्पधूपदीपनैवेद्यादिभिश्चाभ्यर्च्च्य वैष्णवैः शक्रैर्बार्हस्पत्यैश्च मन्त्रैः पावके हुत्वा ससुवर्णेन घृतेन ब्राह्मणान् स्वस्ति वाचयेत्। वासोर्युगं कर्त्रे दद्यात्। अनेन कर्मणा पुष्यते माघी मघायुता चेत् तस्यां तिलै श्राद्धं कृत्वा पूतो भवति। फाल्गुनी फाल्गुनीयुता चेत् स्यात् तस्यां ब्राह्मणाय सुसंस्कृतं स्वास्तीर्णं शयनं निवेद्य भार्य्यां मनोज्ञां रूपवतीं द्रविणवतीञ्चाप्नोति। नार्य्यपि भर्त्तारम्। चैत्री चित्रायुता चेत् स्यात् तस्यां चित्रवस्त्रप्रदानेन सौभाग्यमाप्नोति। वैशाखी विशाखायुता चेत् तस्यां ब्राह्मणसप्तकं क्षौद्रयुक्तैस्तिलैः सन्तर्प्य धर्म्मराजानं प्रीणयित्वा पापेभ्यः पूतो भवति। ज्यैष्ठी ज्येष्ठायुता चेत् तस्यां छत्रोपानहप्रदानेन गवाधिपत्यं प्राप्नोति। आषाढ्यामाषाढ्युक्तायामन्नपानदानेन तदेवाक्षय्यमाप्नोति। श्रावण्यां श्रवणयुक्तायां जलधेनुं सान्नां वासोयुगाच्छादितां दत्त्वा स्वर्गमाप्नोति। प्रौष्ठपदायुक्तायां गोदानेन सर्वपापविनिर्मुक्तो भवति। आश्वयुज्यामश्विनीगते चन्द्रमपि घृतपूर्णं भाजनं सुवर्णयुतं विप्राय दत्त्वा दीप्ताग्निर्भवति। कार्त्तिकी कृत्तिकायुता चेत् तस्यां सितमुक्षाणमन्यवर्णं वा शशाङ्कोदये सर्वशस्यरत्नगन्धोपेतं दीपमध्ये ब्राह्मणाय दत्त्वा कान्तारभयं नश्यति। वैशाखशुक्लतृतीयायामुपोषितोऽक्षतैर्वासुदेवमभ्यर्च्च्य तानेव हुत्वा दत्त्वा च सर्वपापेभ्यः पूतो भवति। यच्च तस्मिन्नहनि प्रयच्छति तदक्षय्यमाप्नोति। पौष्यां समतीतायां कृष्णपक्षद्वादश्यां सोपवासस्तिलै स्नातस्तिलोदकं दत्त्वा तिलैर्वासुदेवमभ्यर्च्च्यतानेव हुत्वा भुक्त्वा च पापेभ्यः पूतो भवति। माघ्यां

समतीतायां कृष्णद्वादश्यां सोपवासः श्रवणं प्राप्य वासुदेवाग्रतो महावर्त्तिद्वयेन द्वीपद्वयं दद्यात्। दक्षिणापार्श्वे महारजनरक्तेन समग्रेण वाससा घृततुलामष्टाधिकां दत्त्वा। वामपार्श्वे तिलतैलतुलां साष्टां दत्त्वा श्वेतेन समग्रेण वाससा। एतत् कृत्वा कृतकृत्यो यस्मिन् राष्ट्रेऽभिजायते यस्मिन् देशे यस्मिन् कुले स तत्रोज्ज्वलो भवति। आश्विनं सकलं मासं ब्राह्मणेभ्यः प्रत्यहं घृतं प्रदद्यादश्विनौ प्रीणयित्वा रूपभाग् भवति। तस्मिन्नेव मासे प्रत्यहं गौरसैर्ब्राह्मणान् भोजयित्वा राज्यभाग् भवति। प्रतिमासं रेवतीयुते चन्द्रमसि मधुघृतयुतं रेवतीप्रीत्यै परमान्नं ब्राह्मणान् भोजयित्वा रेवतीं प्रीणयित्वा रूपभाग् भवति। माघे मासेऽग्निं प्रत्यहं तिलैर्हुत्वा सघृतं कुल्माषं ब्राह्मणान् भोजयित्वा दीप्ताग्निर्भवति। सर्वां चतुर्दशीं नदीजले स्नात्वा धर्मराजानं पूजयित्वा सर्वपापेभ्यः पूतो भवति ॥ १-२७ ॥

MAKE the gift of a *Prastha* measure of powdered salt with a bit of gold at its navel to a *Brāhmaṇa*, after the moon rise, on the day of the full-moon in the month of *Agrahāyana*, marked by the asterism *Mṛga Śiraḥ*. (1) By making such a gift one is re-born as a fortunate and handsome person in his next birth. (2) On the day of the full moon in the month of *Pauṣa*, if that day happens to be marked by the asterism *Puṣya*, he shall rub his body with a paste of white mustard seeds, cause a pitcher, full of clarified butter, to be emptied on his head, and bathe in water containing *Sarvauṣadhi*, *Sarvagandha* and *Sarva-bija*. After that, he shall bathe the image of the god Vāsudeva, worship him with scents, flowers, burning incense-sticks and edibles (*Naivedyas*), and cast libations of clarified butter in the fire, by reciting the *Vaiṣṇava*, *Śakra* and *Vārhaspatya Mantras*, and receive the benediction of the *Brāhmaṇas* by making them gifts of clarified butter, containing bits of gold. (3) He shall make the gift of a pair of cloths to the *Hotā* (priest). (4) By doing this act a man prospers in life. (5) If the day of the full moon in the month of *Māgha* happens to be marked by the asterism *Maghā* by offering a *Śrāddha* on that day with (offerings of) sesame, one is absolved of all sins. (6) If the day of the full moon in the month of *Phālguna* happens to be marked by the asterism *Phālgunī*, by making the gift of a full-stretched, clean, bed, furnished with pillows and bed-sheets, one obtains a loving, obedient, handsome, and affectionate wife. (7) A good husband, if she be a woman.

(8) If the day of the full moon in the month of *Caitra* happens to be marked by the asterism *Citrā*, by making the gift of a coloured cloth on that day, one acquires good fortune. (9) If the day of the full moon in the month of *Vaiśākha* happens to be marked by the asterism *Viśākhā*, by propitiating (feeding) seven *Brāhmaṇas* with honey and sesame, and by worshipping the god of virtue on that day, one becomes absolved of all sins. (10) If the day of the full moon in the month of *Jyeṣṭha* happens to be marked by the asterism *Jyṣṭhā*, by making gifts of an umbrella and shoes to a *Brāhmaṇa*, on that day, one becomes rich in cattle. (11) If the day of the full moon in the month of *Āṣāḍhā* happens to be marked by the asterism *Āṣāḍhā*, by making the gift of food on that day, one acquires eternal merit. (12) If the day of the full moon in the month of *Śrāvaṇa* happens to be marked by the asterism *Śrāvaṇā*, by making the gift of a *Jala-Dhenu* on that day, with rice and cloth, one acquires a residence in heaven. (13) By making the gift of a cow on the day of *Prauṣṭhapada* (the day of the full moon in the month of Bhādra, marked by the asterism *Uttarā-Bhādrapadā*) one is absolved of all sins. (14) By making the gift of a vessel, filled with clarified butter, on the day of the full moon in the month of *Āśvina*, marked by the asterism *Aśvinī*, and containing a bit of gold, one acquires a good digestive capacity. (15) If the day of the full moon in the month of *Kārttika* happens to be marked by the asterism *Kṛttikā*, by making the gift of a white bull, or a bull of any other colour, with jems and all cereals and scents, at the time of moon-rise in an island, to a *Brāhmaṇa*, one becomes free from the dangers of wilderness. (16) By worshipping the god *Vāsudeva*, on the third day of the moon's increase in the month of *Vaiśākha*, with white mustard seeds, and by observing a fast and offering burnt offerings of white mustard on that day, one becomes absolved of all sins. (17) The merit of any gift made that day becomes eternal. (18) By observing a last, on the day of the twelfth day of the moon's wane following the full-moon in the month of *Pauṣa*, and by bathing with sesame water, and worshipping the god *Vāsudeva*

13. Jolly has translated *Jala-Dhenu* as "water-cow." *Jala-Dhenu*, in fact, is a kind of gift, like *Guda-Dhenu*, *Tila-Dhenu*, etc, for the essentials of which see the English translation of the Agnipurāṇam (M.N.Dutt), Vol.II, pp. 746-750.

with sesame, and making gifts of sesame and water, and making burnt offerigs of, and eating sesame, one becomes absolved of all sins. (19) On the day of the thirteenth phase of the moon's wane, following the full moon in the month of *Māgha,* if that day happens to be marked by the asterism *Śravaṇa,* one shall observe a fast and make the offerings of two lighted lamps before the god *Vāsudeva.* (20) The lamp on the right-hand side shall contain a hundred and eight Palam weight of clarified butter, and a wick made of an entire piece of piece of saffrondyed cloth. (21) The lamp on the left-hand side shall contain a hundred and eight Palam weight of sesame oil, and a wick made of an entire piece of white cloth. (22) By doing this, a man realises the end of his life, and becomes resplendent in whatever family, in whatever country, and in whatever kingdom he may be re-born. (23) Throughout the month of *Āśvina,* one shall make gifts of clarified butter to *Brāhmaṇas;* by worshipping *Āśvins,* one becomes handsome looking (in his next birth.) (24) By feeding the *Brāhmaṇas* with milk, throughout that month, one becomes a king (in his next birth). (25) Each month, when is in the asterism Revatī, by feeding the *Brāhmaṇas* with sweet rice-porridge (Paramannas), saturated with honey and clarified butter, for the propitiation of Revatī, and by worshipping the goddess, Revatī as well, one acquires personal beauty in the next existence. (26) During the month of Māgha, by casting oblations of sesame in the fire, and by feeding the *Brāhmaṇas* with Kulmaṣam, saturated with clarified butter, each day, one acquires a good digestive capacity. (27)

यदीच्छेद्विपुलान् भोगान् चन्द्रसूर्य्यग्रहोपगान् ।
प्रातःस्नायी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ ॥ २८ ॥

By bathing in a river, on each fourteenth day of the fortnight, as well as by worshipping the lord of virtue, one becomes absolved of all sins. (28)

He, who wishes to enjoy creature-comforts for as long as the sun and the moon endure in heaven, shall bathe, each morning, during the two months of Māgha and Phālguna. (29)

इति वैष्णवे धर्मशास्त्रे नवतितमोऽध्यायः ॥ ९० ॥

CHAPTER XCI

कूप तड़ाग खनन तदुत्सर्ग विधानं, तल्लभणञ्च तन्निर्देश वस्तु दान महत्व वर्णनम्

अथ कूपकर्त्तुस्तत्प्रवृत्ते पानीये दुष्कृतस्यार्द्धं विनश्यति। तडाकृन्नित्यतृप्तो-वारुणं लोकमश्नुते। जलप्रदः सदा तृप्तो भवति। वृक्षारोपयितुर्वृक्ष पर-लोके पुत्रा भवन्ति। वृक्षप्रदो वृक्षसूनैर्द्देवान् प्रीणयन्ति। फलैश्चातिथीन्। छायया चाभ्यागतान्। देवे वर्षत्युदकेन पितृन्। सेतुकृत् स्वर्गमाप्नोति। देवायतनकार्य्यस्य देवायतनं करोति तस्यैव लोकमाप्नोति सुधासिक्तं कृत्वा यशसा विराजते। विविक्तं कृत्वा गन्धर्वलोकमाप्नोति। पुष्पप्रदानेन श्रीमान् भवति। अनुलेपनप्रदानेन कीर्त्तिमान् भवति। दीपप्र-दानेन चक्षुष्मान् सर्वत्रोज्वलश्च। अन्नप्रदानेन बलवान्। धूपप्रदानेनोर्द्ध्वं गच्छति। देवनिर्म्माल्यापनयनाद्गोप्रदानफलमाप्नोति। देवायतमार्ज्जनात् तदुपलेपनाद्ब्राह्मणोच्छिष्टमार्ज्जनात् पादादिशौचोदकस्य परिचरणाच्च ॥ १-१८ ॥

THE half of the sin of a person, who has caused a well to be excavated, is extinguished just as water begins to well up from its bottom. (1) He, who causes a tank to be excavated, goes to the region of Varuṇa, and enjoys satisfaction, each day. (2) The giver of water enjoys perpetual satisfaction. (3) Trees sown by a man become his sons in the next world. (4) The giver of a tree gladdens the gods with its flowers. (5) The *Atithis,* with its fruits. (6) Those with its shadow who chance to-sit under it. (7) And the Pitṛs with the rain water which tricles down from its leaves. (8) The giver of a bridge acquires heaven. (9) He, who causes a temple to be erected to any god, goes to the negion presided over by that particular deity. (10) By white-washing a divine temple with lime, one acquires brilliant fame. (11) By painting it with any other colour, one attains the region of the Gandharvas. (12) By making offerings of flowers, one acquires

personal beauty. (13) By making offerings o unguents, one acquires lasting fame. (14) By presenting lighted lamps (in the temple), one acquires a vigorous eye-sight. (15) By making gifts of food, one acquires bodily strength. (16) By making offerings of burning incense-sticks, one goes to the higher regions, by removing the offerings of flowers, etc., from the temple, one acquires the merit of gifting a cow. (17) By scouring the floor of a divine temple, by smearing it with cow-dung etc., by removing the leavings of a *Brāhmaṇās* meal, by washing the feet of a *Brāhmaṇa* with water, by attending a *Brāhmṇa* during illness, one acquires the merit of making the gift of a cow. (18)

कूपारामतडागेषु देवतायतनेषु च।
पुनः संस्कारकर्त्ता च लभते मौलिकं फलम् ॥ १९ ॥

He, who causes the dredging or re-exacavation of a well or tank, or causes the repairs of divine temples or public gardens, acquires, the same merit as thein original endowers. (19)

इति वैष्णवे धर्मशास्त्रे एकनवतितमोऽध्यायः ॥ ९१ ॥

CHAPTER XCII

सर्वदानेष्वभय दान महत्त्व वर्णनम्

सर्वदानाधिकमभयप्रदानम्। तत्प्रदानेनाभीप्सितं लोकमाप्नोति। भूमिप्रदानेन च। गोचर्म्ममात्रामपि भुवं प्रदायसर्वपापेभ्यः पूतो भवति। गोप्रदानेन स्वर्गलोकमाप्नोति। दशधेनुप्रदो गोलोकान्। शतधेनुप्रदो ब्रह्मलोकान्। सुवर्णशृङ्गीरौप्यखुरां मुक्तालाङ्गूलां कांस्योपदोहां वस्त्रोत्तरीयां दत्त्वा धेनुरोमसङ्ख्यानि वर्षाणि स्वर्गलोकमाप्नोति। विशेषतः कपिलाम्। दान्तं धुरन्धरं दत्त्वा दशधेनुप्रदो भवति। अश्वदः सूर्य्यसालोक्यमाप्नोति। वासोदश्चन्द्रसालोक्यम्। सुवर्णदानेनाग्निसालोक्यम्। रूप्यप्रदानेन रूपम्। तैजसानां पात्रप्रदानेन पात्रं भवेत् सर्वकामानाम्। घृतमधुतैलप्रदानेनारोग्यम्। औषधप्रदानेन च। लवणप्रदानेन च लावण्यम्। धान्यप्रदानेन तृप्तिम्। शस्यप्रदानेन च। अन्नदः सर्वम्। धान्यप्रदानेन सौभाग्यम्। अकीर्त्तितानामन्येषां दानात् स्वर्गमवाप्नुयादिति। तिलप्रदः प्रजामिष्टाम्। इन्धनप्रदानेन दीप्ताग्निर्भवति। संग्रामे च सर्वजयमाप्नोति। आसनप्रदानेन स्थानम्। शय्याप्रदानेन भार्य्याम्। उपानत्प्रदानेनाश्वतरीयुक्तं रथम्। छत्रप्रदानेन स्वर्गम्॥ तालवृन्तचामरप्रदानेनाध्वसुखित्वम्। वास्तुप्रदानेन नगराधिपत्यम्॥ १-३१॥

TO give protection is the best of all gifts. (1) By giving protection one attains the region (after death) which he wishes to obain. (2) As well as by making a gift of land. (3) Even by making the gift of land to the extent of a *Gocarma* (three hundred cubits), the donor is absolved of all sins. (4) By making the gift of a cow one goes to heaven. (5) The gifter of ten kine attains the region of Golakam. (6) The gifter of a hundred kine to the region of Brāhma. (7) By making the gift of a cow with her horns encased in gold, her hoops in silver, her teats in white copper, and her tail wound with strings of pearls, and covered

9. The text has *Upadoha* which may also mean a milk-pail.

over with a piece of cloth, together with her calf, one resides in heaven for as many number of years as that of hairs on her body. (8) Especially by gifting a brown cow. (9) By making the gift of a docile bull, capable of carrying weight, one acquires the merit of making the gift of ten cows. (10) He, who makes the gift of a horse, lives in the same region with the sun. (11) The giver of cloth lives in the same region with the moon. (12) The giver of gold goes to the region of the fire-god. (13) By making the gift of silver, one acquires personal beauty. (14) By making presents of vessels of metal, one becomes the receptacle of all realised desires. (15) By making gifts of honey, oil and clarified butter, one acquires good health. (16) The same is obtained by making gifts of medicines. (17) By making gift of salt, one acquires beauty of complexion. (18) By making gifts of paddy one obtains satisfaction. (19) By making gifts of cereals as well. (20) He, who makes gifts of food, obtains every thing (he wishes to obtain). (21) By making gifts of different varieties of paddy, one acquires good fortune. (22) By making gifts of articles not mentioned herein, one goes to heaven, the giver of sesame obtains a desirable progeny. (23) By making a gift of fuel one acquires an improved digestive capacity. (24) As well as victory in battle. (25) By making the gift of a cushion, status or place. (26) By making the gift of a bed, a wife. (27) By making the gift of (a pair of) shoes, a car yoked with a pair of she-mules. (28) By making the gift of an umbrella, one attains heaven. (29) By giving a fan of palmyrah leaf or a chowrie, he enjoys ease in travelling. (30) By making the gift of a house, one acquires the ownership of a town. (31)

यद्यदिष्टतमं लोके यच्चास्ति दयितं गृहे ।
तत्तद्गुणवते देयं तदेवाक्षय्यमिच्छता ॥ ३२ ॥

A person wishing that the things he covets in this life, or things that are extremely endearing to him in his house may be eternal shall make gifts of those articles to a qualified *Brāhmaṇa*. (32)

इति वैष्णवे धर्मशास्त्रे द्विनवतितमोऽध्यायः ॥ ९२ ॥

CHAPTER XCIII

दानाधिकारी ब्राह्मण लक्षण वर्णनम्

अब्राह्मणे दत्तं तत्सममेव पारलौकिकम्। द्विगुणं ब्राह्मणब्रुवे। सहस्रगुणं प्राधीते। अनन्तं वेदपारगे। पुरोहितस्तात्मन एव पात्रम् स्वसा दुहिता जामातरश्च पात्रम्॥ १-६॥

WHATEVER a man has given to a non-*Brāhmaṇa,* he shall get its equivalent in the next world. (1) Double of what he has given to a *Brāhmaṇa.* (2) Thousand times of what he has given to a well-read *Brāhmaṇa.* (3) Infinite times of what he has given to a *Brāhmaṇa,* well-versed in the Vedas. (4) His priest is the proper recipient of his gifts. (5) So also are his sister, daughter and son-in-law. (6)

न वार्य्यपि प्रयच्छेत वैडालव्रतिके द्विजे।
न बकव्रतिके पापे नावेदविदि धर्मवित्॥ ७॥

One, conversant with the laws, shall not give even a drop of water to a *Brāhmaṇa* of cat-like conduct (Bidāla-vrati), nor to one who is a hypocrite (Baka-vrati), or ignorant of the Vedas. (7)

धर्म्मध्वजी सदालुब्धश्छाद्मिको लोकदाम्भिकः।
वैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धिकः॥ ८॥

A covetous, hypocritical, arrogant, malicious, deceitful, slandering, *Brāhmaṇa,* who brags of his pieties, or causes them to be trumpeted in the presence of men, is called a *Bidāla-Vrati* (of cat-like conduct). (8)

अधोदृष्टिर्नैकृतिकः स्वार्थसाधनतत्परः।
शठो मिथ्याविनीतश्च बकव्रतपरो द्विजः॥ ९॥

A *Brāhmaṇa,* who assumes a garb of false humility, with his eyes cast downward, tries to further his own ends at the

cost other men's interests, and is crooked and untruthful, is called a *Baka-Vratī* (of crane like conduct). (9)

ये बकव्रतिनो लोके ये च मार्ज्जारलिङ्गिनः ।
ते पतन्त्यन्धतामिस्रे तेन पापेन कर्म्मणा ॥ १० ॥

Those who are *Biḍāla Vratins,* as well as those who are *Baka Vratins* fall in the hell of extreme darkness (*Andha-Tāmisram*) for their sins. (10)

न धर्म्मस्योपदेशेन पापं कृत्वा व्रतं चरेत् ।
व्रतेन पापं प्रच्छाद्य कुर्वन् स्त्रीशूद्रदम्भनम् ॥ ११ ॥

Let not a man, after having committed a crime, do the expiatory penance in the pretext of doing a piety. Concealing his crime with penance, let him, not deceive women and Śūdras in respect of his purity. (11)

प्रेत्येह चेद्दृशो विप्रो गृह्यते ब्रह्मवादिभिः ।
छद्मनाचरितं यच्च तद्वै रक्षांसि गच्छति ॥ १२ ॥

Such a *Brāhmaṇa* is censured by the Brahmavādins in the next world; the monsters take what (penance, expiation, etc.) a man does in deceit. (12)

अलिङ्गी लिङ्गिवेषेण यो वृत्तिमुपजीवति ।
स लिङ्गिनां हरत्येनस्तिर्य्यग्योनौ प्रजायते ॥ १३ ॥

A non-Brahmacārin, who lives by falsely adopting the apparel and tokens of a *Vratin,* robs the sin of the Brahmacārins, and takes birth in the womb of a lower animal. (13)

न दानं यशसे दद्यान्न भयान्नोपकारिणे ।
न नृत्यगीतशीलेभ्यो धर्मार्थमिति निश्चितम् ॥ १४ ॥

Let not a man make a gift for fame, or out of fear, or to a benefactor, or to one who lives by singing or dancing, this is the conclusion. (14)

इति वैष्णवे धर्मशास्त्रे त्रिणवतितमोऽध्यायः ॥ ९३ ॥

CHAPTER XCIV

गृही कदा वनाश्रमी भक्तेन्निणयः, आचारो पदेश वर्णनञ्च

गृही बलीपलितदर्शने वनाश्रयो भवेत्। अपत्यस्य चापत्यदर्शनेन वा। पुत्रेषु भार्य्यां निक्षिप्य तयानुम्यमानो वा। तत्राप्यग्नीनुपचरेत्। अपालकृष्टेन पञ्चयज्ञान् न हापयेत्। स्वाध्यायञ्च न जह्यात्। ब्रह्मचर्य्यं पालयेत्। चर्म्मचीरवासाः स्यात्। जटाश्मश्रुलोमनखांश्च विभृयात्। त्रिषवणस्नायी स्यात्। कपोतवृत्तिर्म्मासनिचयः संवत्सरनिचयो वा। संवत्सरनिचयो पूर्वनिचितमाश्वयुज्यां जह्यात्॥ १-१२॥

A HOUSEHOLDER, who has witnessed his hair turnd gray and the skin of his body marked by wrinkles, shall resort to the forest. (1) Or having seen the son of his son. (2) Placing his wife under the care of his son, or followed by her. (3) He must kindle (his sacred) fire in the forest. (4) He shall do the five sacrifices with cereals (etc.,) growing in nature (*lit.* not reared on a ploughed field). (5) Let him not renounce the study of the Vedas. (6) Let him observe the vow of continence (Brahmacaryam). (7) Let him wear animal-skins or barks of trees. (8) He must grow finger nails, mustachios, beard, and clotted hair. (9) He must bathe thrice a day. (10) He must live on wherever he shall obtain without any exertion, like a pigeon (*Kapota Vrāti*), or shall collect enough food to last him for a month or a year. (11) It he has collected food for a year, he must give it away all on the day of the full moon in the month of Āśvina. (12)

ग्रामादाहृत्य वाश्नीयादष्टौ ग्रासान् वनें वसन्।
पुटेनैव पलाशेन पाणिना शकलेन वा॥ १३॥

Having collected his food from a village, he shall eat only eight morsels of that in a little basket of leaf, or on a leaf, or in a severed saucer. (13)

इति वैष्णवे धर्मशास्त्रे चतुर्णवतितमोऽध्यायः॥ ९४॥

CHAPTER XCV

स कर्तव्यता-वानप्रस्थाश्रम वर्णनम्

वानप्रस्थस्तपसा शरीरं शोषयेत्। ग्रीष्मे पञ्चतपाः स्यात्। आकाशशायी प्रावृषि। आर्द्रवासा हेमन्ते। नक्ताशी स्यात्। एकान्तरद्व्यन्तरत्र्यन्तराशी वा स्यात्। पुष्पाशी। फलाशी। शाकाशी। पर्णाशी। मूलाशी। यवान्नं पक्षान्तयोर्वा सकृदश्नीयात्। चान्द्रायणैर्वा वर्त्तेत। अश्मकुट्टः। दन्तोलूखलिका वा॥ १-१५॥

LET a forest-dwelling hermit purify his body with austerities. (1) During summer he shall sit amidst five fires[1]. (2) Lie in the open during the rains. (3) Remain in wet clothes during winter. (4) Take his meal once in the night. (5) Or shall at the intervals of one, two, or three days. (6) Or shall eat flowers. (7) Or fruit. (8) Or *Śākas* (potherbs). (9) Or live on sear leaves. (10) Or on roots. (11) Or shall eat cooked barley grain at the end of each fort night. (12) Or shall to the penance of *Cāndrāyaṇa*. (13) He shall break his food with stone (Aśma-Kutta). (14) Or use his teeth as a pastle. (15)

Sitting amidst four blazing fires with the sun overhead.

तपोमूलमिदं सर्वं दैवमानुषजं जगत्।
तपोमध्यं तपोऽन्तञ्च तपसा च तथा धृतम्॥ १६॥

Tapasyā (contemplation) is the root of the universe, with its inmates of Gods and men. To *Tapasyā* it ows its continuance, and in *Tapasyā* it will merge in the end. (16)

यद्दुश्चरं यद्दुरापं यद्दूरं यच्च दुष्करम्।
सर्वं तत्तपसा साध्यं तपो हि दुरतिक्रमम्॥ १७॥

That which is difficult to practise, that which is difficult to obtain, that which is remote, that which is difficult to accomplish, all these are available by dint of *Tapasyā*. *Tapasyā* is insurmountable (*i.e.* can not be over come). (17)

इति वैष्णवे धर्मशास्त्रे पञ्चनवतितमोऽध्यायः॥ ९५॥

CHAPTER XCVI

सकर्तव्या सन्यासाश्राम वर्णनम्

अथ त्रिष्वाश्रमेषु पक्वकषायः प्राजापत्यामिष्टिं कृत्वा सर्वं वेदं दक्षिणां दत्त्वा प्रव्रज्याश्रमी स्यात्। आत्मन्यग्नीनारोप्य भिक्षार्थं ग्राममियात्। सप्तागारिकं भैक्ष्यमादद्यात्। अलाभे न व्यथेत। न भिक्षुकं भिक्षेत। भुक्तवति जनेऽतीते पात्रसम्पाते भैक्ष्यमादद्यात्। मृण्मये दारुपात्रेऽलाबु-पात्रे वा। तेषाञ्च तस्यादि्भः शुद्धिः सात्। अभिपूजितलाभादुद्विजेत। शून्यागारनिकेतनः स्यात्। वृक्षमूलनिकेतनो वा। न ग्रामे द्वितीयं रात्रिमा-वसेत्। कौपीनाच्छादनमात्रमेव वसनमादद्यात्। दृष्टिपूतं न्यसेत् पादम्। वस्त्रपूतं जलमादद्यात्। सत्यपूतं वदेत्। मनःपूतं समाचरेत्। मरणं नाभि-कामयेत् जीवितञ्च। अतिवादांस्तितिक्षेत। न कञ्चनावमन्येत। निराशीः स्यात्। निर्नमस्कारः ॥ १-२२ ।

Now one, who has felt an aversion to the pleasures of the four orders of life, shall do a *Prājāpatyam* sacrifice, make gifts of all his possessions, and take recourse to the fourth order of ascetism (*Pravrajyam*). (1) Having installed the sacred fire on his own Self, he shall go into the village for alms. (2) Obtain alms at seven houses. (3) He must not feel mortified if he fails to obtain any. (4) Nor beg alms of a beggar. (5) After men have taken their meals and the plates have been cleared, he shall stir abroad for alms. (6) He shall receive alms in vessels made of clay, wood, or pumpkin. (7) These vessels shall be purified by washing. (8) He shall not accept (*lit.* be annoyed at) alms which have been offered with marks of respect or reverence. (9) He shall lie in solitary chambers. (10) Or at the root of a tree. (11) He shall not live for two nights in a village. (12)

1. *Sarva-Veda,—Veda* hear means possession, being derived from the Saṁskṛta root Vidla to gain.

He shall wear cloth only enough to cover his pudenda. (13) He shall cast his steps purified with the sight (*i.e.* by carefully seeing whether he tramples upon any animal, etc.) (14) He shall drink water by straining it through a piece of cloth. (15) He shall speak only what is purified by truth. (16) He shall do only what his mind (con-science) would approve of. (17) He shall not court either death or life. (18) Bear with insult, done by. (19) Or shall not insult, any body. (20) He shall not give his blessing to any body. (21) He shall not make obeisance to any body. (22)

वास्यैकं तक्षतो वाहुं चन्दनेनैकमुक्षतः ।
नाकस्याणं न कल्याणं तयोरपि च चिन्तयेत् ॥ २३ ॥

Of Him that cuts his one arm, and of him that smears sandal paste on his other arm, he shall not curse the first, nor bless the second. (23)

प्राणायामधारणाध्याननित्यः स्यात् । संसारस्यानित्यतां पश्येत् । शरीरस्याशुचिभावम् । जरया रूपविपर्य्ययम् । शारीरमानसागन्तुकव्याधिभिश्चोपतापम् । सहजैश्च । नित्यान्धकारे गर्भे वसतिम् । मूत्रपुरीषमध्ये च । तत्र च शीतोष्णदुःखानुभवनम् । जन्मसमये योनिसङ्कटनिर्गमान्महादुःखानुभवनम् । बाल्ये मोहं गुरुपरवेश्यताम् । अध्ययनादनेकक्लेशम् । यौवने च विषयप्राप्तावमार्गेण तदव्याप्तौ विषयसेवनान्नरके पतनम् । अप्रियैर्वसितं प्रियैश्च विप्रयोगम् । नरकेषु च सुमहद्दुःखम् । संसारसंसृतौ तिर्य्यग्योनिषु च । एवमस्मिन् सततपापिनि संसारे न किञ्चित् सुखम् । यद्यपि किंचिद्दुःखापेक्षया सुखसंज्ञं तदप्यनित्यम् । तत्सेवाशक्तावलभने वा महद्दुःखम् । शरीरञ्चेदं सप्तधातुकं पश्येत् । वसारुधिरमांसास्थिमेदोमज्जाशुक्रात्मकम् ॥ चर्मावनद्धम् । दुर्गन्धि च । मलायतनम् । सुखशतैरपि वृतं विकारि । प्रयत्नाद्धृतमपि विनाशि । कामक्रोधलोभमोहमदमात्सर्य्य स्थानम् । पृथिव्यप्तेजोवाय्वाकाशात्मकम् । अस्थिशिराधमनिस्नायुयुतम् । रजस्वलम् । षट्त्वचम् । अस्थां त्रिभिः शतैः षष्ट्यधिकैर्धार्य्यमाणम् । तेषां विभागः सूक्ष्मैः सह चतुःषष्टिर्दशनाः । विंशतिर्नखाः । पाणिपादशलाकाश्च । षष्टिरङ्गुलीनां पर्वाणि । द्वे पार्ष्ण्योः । चतुःष्टयं गुल्फेषु । चत्वार्य्यरत्न्योः । चत्वारि जङ्घयोः द्वे द्वे जानु-कपोलयोः द्वे द्वे अक्षतालूषकश्रोणिफलकेषु । भगास्थ्येकम् । पृष्ठास्थिपञ्चचत्वारिंशद्भागम् । पञ्चदशास्थीनि ग्रीवा । जत्र्वेकम् । तथा हनुः । तन्मूले च द्वे । द्वे

ललाटाक्षिगण्डे। नासा घनास्थिका। अर्बुदैः स्थानकैश्च सार्द्धं द्विसप्ततिः पार्श्वकाः। ऊरः सप्तदश। द्वौ शङ्खकौ। चत्वारि कपालानि शिरसश्चेति। शरीरेऽस्मिन् सप्तशिराशतानि। नव स्नायुशतानि। धमनीशते द्वे पञ्चपेशीशतानि। क्षुद्रधमनीनामेकोनत्रिंशल्लक्षाणि नवशतानि षट्पञ्चाशद्ध-मन्यः। लक्षत्रयं श्मश्रुकेशकूपानाम्। सप्तोत्तरं मर्मशतम्। सन्धिशते द्वे चतुः पञ्चाशद्रोमकोटयः सप्तषष्टिश्च लक्षाणि। नाभिरोजोगुदं शुक्रं शोणितं शङ्खको मूर्द्धा कण्ठो हृदयञ्चेति प्राणायतनानि। बाहुद्वयं जङ्घाद्वयं मध्यं शीर्षमिति षडङ्गानि। वसा वपा अवहननं नाभिः क्लोमा यकृत् प्लीहा क्षुद्रान्त्रं गुदमुदरं गुदकोष्ठम्। कनीनिके अक्षिकूटे शस्कुली कर्णौ कर्णपत्रकौ गण्डौ भ्रुवौ शङ्खकौ दन्तवेष्टावोष्ठौ ककुन्दरे वङ्क्षणौ वृषणौ वुक्वौ श्लेष्मसङ्घातकौ स्तनौ उपजिह्वा स्फिचौ बाहु जङ्घे ऊरू पिण्डिके तालूदरं वस्तिशीर्षो चिबुकं गलगुण्डिके अवटश्चेत्यस्मिन् शरीरके स्थानानि। शब्दस्पर्शरसरूपगन्धाश्च विषयाः। नासिकालोचनत्वग्जिह्वा-श्रोत्रमिति बुद्धीन्द्रियाणि। हस्तौ पादौ पायूपस्थं जिह्वेति कर्मेन्द्रियाणि। मनोबुद्धिरात्मा चाव्यक्तमितीन्द्रियातीताः ॥ २४-९६ ॥

He shall practise *Prāṇāyāma, Dhāraṇā* and *Dhyānam* (Divine comprehension and contemplation). (24) Reflect on the transitory nature of the external world (human existence). (25) Think of the unhallowed (impure) character of the human body. (26) Ponder on the annihilation of (personal) beauty by old age (Decriptude). (27) On the pangs of bodily, mental and traumatic diseases. (28) As well as on those of congenital ones. (29) On the fact of residence in the darkness of the womb. (30) And amidst excrements. (31) And there being afflicted by heat and cold (pairs of opposite). (32) He shall think of the agony one undergoes in coming out of the narrow maternal passage at the time of birth. (33) He shall reflect on his ignorance and dependence on his parents in infancy. (34) On the arduous pain suffered for studying books, etc. (35) On the troubles of

२७. The text has *Āgantuka Vyādhibhiścopatāpanam.—Āgantuka Vyādhis,* according to the *Āyurveda,* are diseases which owe their origin to extraneous causes as opposed to idiopathic maladies. Jolly has wrongly translated it as "due to an excess of the bile, etc."

acquisition of property in youth, and on the pangs of hell to be endured for enjoying illgotten gains. (36) On the separation from the dear ones and the enforced company of those whom he detests. (37) On the pangs to be suffered in hell. (38) On the agonies to be endured in shapes of beasts for follies committed in human existence. (39) On the fact that there is nothing but misery in mundane life, which constantly affords opportunities for the commissions of crimes. (40) On the fact that if there be any comparative happiness *i.e.* happiness in comparison with misery here even that is but transitory. (41) On the misery which results from one's incapacity of enjoying or procuring such happiness. (42) Let him observe this body as a compound of seven organic principles. (43) [*viz.,*] of Adeps (Vasā) blood, flesh, bone, fat, marrow, and semen. (44) Covered with the skin. (45) Foul-smelling as well. (46) The receptacle of excrements. (47) Maintained even in hundred comforts, it becomes diseased. (48) Held even with assiduous care it is susceptible to death. (49) The abode of lust, anger, greed, ignorance, arrogance and pride. (50) Composed of the essential principles of solid, liquid, gasous, and etherial matter. (51) Consisting of bones, veins, arteries, nerves and ligaments. (52) Full of blood. (53) Six-skinned. (54) Held by three hundred and sixty bones. (55) Distributed as follows. (56) Teeth with the thin bones at their roots sixty-four. (57) Nails, twenty. (58) The tibial and the ulnar bones. (59) Phalanges of fingers, sixty. (60) Femoral bones, two. (61) Four to the thighs. (64) Two to each of the knee joints and cheek. (65) Four, to the axilla (Akṣa), two to the palate, and two to the hips. (66) One to the organ of generation (each of the pubis). (67) The back bone consists of forty-five parts. (68) Fifteen bones to the neck. (69) The collar bone is one on each side (two clavicles). (70) Likewise the jaw. (71) There are two bones at its root. (72)

Two to the eyes, two to the temples, and two to the cheeks. (73) There is one bone called ghanāsthi in the nose. (74) The ribs (thirteen on each flank), with their (twenty) articulations (Arbudas) in the breast and (twenty six) in the back (sthānakas) number seventy-two bones in all. (75) There are seventeen bones in the breast. (76) Two temple bones. (77) The head has four

skull bones. (78) There are seven hundred Siras (tubular vessels) in th body. (79) Nine hundred ligaments. (80) Two hundred Dhamanis (nerves). (81) Five hundred muscles. (82) Twenty-nine Lakṣas, nine hundred and fifty=-six small tubular vessels, with their ramfications. (83) Three Lakhs of roots (pores) of hair and hair in the beard, etc. (84) Hundred and seven Marmas (vital parts). (85) Two hundred joints. (86)

There are fifty-four knots and sixty-seven Lakhs of hairs. (87) The navel, the vital principle known as the ojas the rectum, the semen, blood, the temples, the head, the throat and the heart are the abodes of vitality. (88) The two arms, the two thighs, the trunk, and the head are the six limbs. (89) The lard, the flesh, the oily principle the lungs, the navel, the navel, the hairs, the liver, the spleen, the small intestine, the two kidneys, the urinary bladder, the cecum, the stomach, the heart, the large intestine, the arms, the abdomen, and the passage of the rectum. (90) The pupils, the eye-balls, the helix, the ears, the lobes of the ears, the cheeks, the eye-brows, the temples, the gums of teeth, the lips, the cavities of the loins, the groins, the testes, the two female breasts which are the conglomerations. of sohdified mucous, the breasts, the uvula, the hips, the arms, the thighs, the calves of legs, the palate, the belly the two upper openings of the urinary bladder, the chin, the roots of jaws and the nape of the neck are the members of the body. (91) The sound, touch, taste, and smell are the objects of perception. (92) The nose, the eyes, the skin, the tongue the ears, and the mind (intellect) are the cognitive organs. (93) The hands, the legs, the arms, the genitals, and the intellect, the self, and the unmanifest principle (Nature) are beyond the cognisance of the senses. (96)

इदं शरीरं वसुधे क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥ ९७ ॥

This body, O Earth, is called the the field (of self-consciousness), the knower of this is called Kṣetrajña by the wise. (97)

क्षेत्रज्ञमेव मां विद्धि सर्वक्षेत्रेषु भाविनि।
क्षेत्रक्षेत्रज्ञविज्ञानं ज्ञेयं नित्यं मुमुक्षुणा॥ ९८ ॥

In all Kṣetras (self-conscious bodies) know me to be the self-conscious principle or self (Kṣetrajaña). He, who seeks for final emancipation, must rigthly understand the nature of this self-conscious Ego, and of the self-conscious body as well. (98)

इति वैष्णवे धर्म्मशास्त्रे षण्णवतितमोऽध्यायः ॥ ९६ ॥

CHAPTER XCVII

सन्यासीनां नियम, तत्त्वानां विमर्शः, विष्णुध्यान वर्णनम्

उरुस्थोत्तानचरणः सव्ये करे करमितरं न्यस्य तालुस्थाचलजिह्वो दन्तैर्दन्तानसंस्पृशन् स्वं नासिकाग्रं पश्यन्दिशश्चानवलोकयन् विभीः प्रशान्तात्मा चतुर्विंशत्या तत्त्वैर्व्यतीतं चिन्तयेत्। नित्यमतीन्द्रियमगुणं शब्दस्पर्शरसरूपगन्धातीतं सर्वज्ञमतिस्थूलम्। सर्वगमतिसूक्ष्मम्। सर्वतः पाणिपादं सर्वतोऽक्षिशिरोमुखं सर्वतः सर्वेन्द्रियशक्तिम्। एवं ध्यायेत्। ध्याननिरतस्य च संवत्सरेण योगाविर्भावो भवति। अथ निराकारे लक्ष्यबन्धं कर्तुं न शक्नोति तदा पृथिव्यप्तेजोवाय्वाकाशमनोबुद्ध्यात्माव्यक्तपुरुषाणां पूर्वं पूर्वं ध्यात्वा तत्र लब्धलक्ष्यस्तत्तत् परित्यज्यापरमपरं ध्यायेत्। एवं पुरुषध्यानमारभेत। अत्राप्यसमर्थः स्वहृदयपद्मस्यावाङ्मुखस्य मध्ये दीपवत् पुरुषं ध्यायेत्। तत्राप्यसमर्थे भगवन्तं वासुदेवं किरीटिनं कुण्डलिनमङ्गगिनं श्रीवत्साङ्कं वनमालाविभूषितोरस्कं सौम्यरूपं चतुर्भुजं शङ्खचक्रगदापद्मधरं चरणमध्यगतभुवं ध्यायेत्। यद्व्यायति तदाप्नोति ध्यानगुह्यम्। तस्मात् सर्वमेव क्षरं त्यक्त्वा अक्षरमेव ध्यायेत्। न च पुरुषं विना किञ्चिदप्यक्षरमस्ति। तं प्राप्य मुक्तो भवति ॥ १-१४ ॥

WITH his legs flexed up, and the soles of his feet placed on the thighs, and the right hand held in the left, he shall sit with his eyes fixed on the tip of his nose, keeping his tongue tucked up against the soft palate, and the upper row of his teeth not touching the lower one. He, not observing the quarters of the heaven, bereft of fear, and calm in spirit, pondering upon the principle which lies beyond the twenty four categories. (1)

1. The Sāṅkhya system of Hindu philosophy, so called from the fact of its enumerating the number (Saṅkhā) of the component principles of the universe, describes them as follows. From (I) Avyakta or unmanifest Nature proceeded

Mahat (the principle of intellection), from *Mahat, Ahaṁkāra* (egoism), from Egoism, the five elements or essential matters (Pañcatanmātrās or the proper sensibles of sound touch, sight, taste and smell—*Śabdatanmātrā Sparśa tanmātrā, Rūpatanmātrā, Rasa-tanmātrā and Gandha tanmātrā,*) which, in a manner, from the atoms of perception, it we are warranted to use a term. Through the union of Ahaṁkāra and the Tanmātrās, the eleven senses (the five cognitive, and the five operative senses) together with the mind were formed, and lastly of the five Tanmātrās the five gross elements of ether air, light, water and earth were evolved out, which form the objects of these *Indriyas* or senses. The first eight of these categories from the *Avyakta* to the *Pañcatanmātrās* collectively from what is called *Prakṛti* or Nature, the last sixteen being called modifications or *Vikāras*. All these twenty four categories are unconscious, it is only when the *Puruṣa,* the twenty-fifth category in the list, is associated with Prakṛti that slef-consciousness is emanated.

On the Reality that lies beyond the congnizance of the senses, unconditioned by the sound, touch, taste, sight and smell the omniscient principle, (imaged in the) material universe. (2) The all-pervading one, the subtilest of the subtile (principles). (3) On Him whose hands and legs are everywhere, whose eyes, head and mouth are everywhere, and whose organic energies prevail everywhere. (4) He shall thus meditate upon (the eternal Reality.) (5) The faculty of *yoga* is evoked, within a years, in him who thus practises the art of contemplation. (6) In the event of his incapacity of concentrating his mind on the disembodied (principle), let him meditate upon the principles of earth-matter, water, light, air and ether in succession, and having been able to concentrate on the one, let him leave that, and fix his mind on another next to it in the order of enumeration. (7) Thus he shall commence to meditate on the Puruṣa (self). (8) Incapable of doing this even, let him concentrate his mind on the burning (image) of the *Puruṣa* (Self) situated within his heart, which hangs with its head downward. (9) Incapable of that, he must meditate upon the self of *Vāsudeva,* with the ringlets of hair, known as

8. *Purusha* lit. means the self that lies ensconced in each individual organism. He who lies (Śeta) in all the *Puruṣ* (organisms) *Sorueṣu Pureṣa Śeta iti puruṣa.*

Śrīvatsakam, on his breast, wielding a conch-shell, a discus, a club, and a lotus flower in his four arms wearing a garland of wild flowers round his neck, with the Earth goddess sitting at his feet. (10) What one meditatos upon in this life, one obtains after death. (11) Hence avoiding all transient things, let a man meditate upon the undecaying reality. (12) Nothing undecaying (eteranal exists but the *Puruṣa*. (13) By obtaining that, one becomes liberated. (14)

पुरमाक्रम्य सकलं शेते यस्मान्महाप्रभुः ।
तस्मात् पुरुष इत्येवं प्रोच्यते तत्त्वचिन्तकैः ॥ १५ ॥

Since the Supreme Lord is ensconced in all subtile bodies (whether mobile or immobile), he is called *Puruṣa* by the contemplators of immutable principles. (15)

प्राग्रात्रापररात्रेषु योगी नित्यमतन्द्रितः ।
ध्यायते पुरुषं विष्णुं निर्गुणं पञ्चविंशकम् ॥ १६ ॥

In the first watch, or in the last watch of each night, let the *Yogin* unremittingly meditate upon the Self of Viṣnu, the subjetive principle (*Puruṣa*) void of all qualities or attributes, the twenty-fifth category (of the Sāṅkhya philosophy). (16)

तत्त्वात्मानमगम्यञ्च सर्वतत्त्वविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १७ ॥

Upon Him, who is unknown even to the knowers of immutable principles is devoid of all principles and attributes (yet) the enjoyer of all attributes (qualities) non-adherent to any thing, yet the supporter of all. (17)

वहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थञ्चान्तिके च तत् ॥ १८ ॥

He is both in the inside and out-side of created beings. is both mobile and immobile, unknowable on account of his extreme subtility, both near and remote. (18)

अविभक्तञ्च भूतेन विभक्तमिव च स्थितम्।
भूतभव्यभवद्रूपं ग्रसिष्णु प्रभविष्णु च ॥ १९ ॥

Though indivisible, he lies divided by the created hings (existing in divided or individualised shapes in all) immaged by time—past, present and future, the con trofler, the devourer of all. (19)

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य तिष्ठितम् ॥ २० ॥

The illuminant of all illuminating boies, he is called the darkest darkness—the knowledge, the (thing) known, (the one) accessible to knowledge, the being ensconced in the heart of all. (20)

इति क्षेत्रं तथा ज्ञानं ज्ञेयञ्चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ २१ ॥

Thus I have described in brief the self-conscious body (kṣetra), the knowledge and the knowable. A votary of mine, knowing this, attains my Self. (21)

इति वैष्णवे धर्मशास्त्रे सप्तनवतितमोऽध्यायः ॥ ९७ ॥

CHAPTER XCVIII

जगत्परायण नारायण वर्णनम्, अष्टाङ्ग नमस्कारादि विधानविधिः वसुमती नारायणं प्रति प्रार्थयति वर्णनम्

इत्येवमुक्ता वसुमती जानुभ्यां शिरसा च नमस्कारं कृत्वोवाच। भगवंस्त्वत्समीपे सततमेवं चत्वारि महाभूतानि कृतालयान्याकाशः शङ्खरूपी वायुश्चक्ररूपी तेजश्च गदारूप्यम्भोऽम्भोरुहरूपी अहमप्यनेनैव रूपेण भगवत्पादमध्यपरिवर्त्तिनी भवितुमिच्छामि। इत्येवमुक्तोभगवांस्तथेत्युवाच। वसुधापि लब्धकामा तथा चक्रे। देवदेवञ्च तुष्टाव। ओं नमस्ते। देवदेव। वासुदेव। आदिदेव। कामदेव। कामपाल। महीपाल। अनादिमध्यनिधन। प्रजापते। सुप्रजापते। महाप्रजापते। ऊर्ज्जस्पते। वाचस्पते। जगत्पते। दिवस्पते। वनस्पते। एयस्मते। पृथिवीपते। सलिलपते। दिक्पते। महत्पते। मरुत्पते। लक्ष्मीपते। ब्रह्मरूप। ब्राह्मणप्रिय। सर्वग। अचिन्त्य। ज्ञानगम्य। पुरुहूत। पुरुष्टुत। ब्रह्मण्य। ब्रह्मप्रिय। ब्रह्मकायिक। महाकायिक। महाराजिक। चतुर्म्महाराजिक। भास्वर। महाभास्वर। सप्त। महाभाग। स्वर। तुषित। महातुषित। प्रतर्द्दन। परिनिर्म्मित। अपरिनिर्म्मित। वशवर्त्तिन्। यज्ञ। महायज्ञ। यज्ञयोग। यज्ञगम्य। यज्ञनिधन। अजित। वैकुण्ठ। अपार। पर। पुराण। लेख्य। प्रजाधर। चित्रशिखण्डधर। यज्ञभागहर। पुरोडाशहर। विश्वेश्वर। विश्वधर। शुचिश्रवः। अच्युतार्च्चन। घृतार्च्चिः। खण्डपरशो। पद्मनाभ। पद्मधर। पद्मधाराधर। हृषीकेश। एकशृङ्ग। महावराह। द्रुहिण। अच्युत। अनन्त। पुरुष। महापुरुष। कपिल। साङ्ख्याचार्य्य। विश्वक्सेन। धर्म्म। धर्म्मद। धर्म्माङ्ग। धर्म्मवसुप्रद। नरप्रद। विष्णो। जिष्णो। सहिष्णो। कृष्ण। पुण्डरीकाक्ष। नारायण। परायण। जगत्परायण। नमो नम इति॥ १-१०१ ॥

HAVING been thus addressed (by Viṣṇu), Earth bowed down (to him) by lying on her knees and head, and prayed. (1) O Lord, onstantly do the four elements reside by the side, *viz,*

the ether resides in the shape of thy conch-shell, the air in the shape of thy discus, the light in the shape of thy club, the water in the shape of thy lotus flower, I wish to remain in my present form between thy feet. (2)

Having been thus addressed (by Earth), the lord replied "be it so." (3) Earth, having obtained her end, did so remain. (4) And propitiated the god of the gods (as follows). (5) *Om*, obeisance to thee. (6) The Lord of the deities. (7) O *Vāsudeva*, (8) The primal god. (9) The god of desires, (10) The protector of desires. (11) The protector of the world. (12) One without origin, middle and end. (13) The Lord of created beings *(Prajāpati)*. (14) The lord of good creatures. (15) The great Lord of created beings. (16) The lord of food, or wealth, or life (*Ūrjaspati*). (17) The lord of speech. (18) The lord of the universs. (19) The lord of heaven. (20) The lord of the forest in the shape of a tree of the *Vanaspati* species. (21) The lord of milk. (22) The lord to earth. (23) The lord of water. (24) The lord of the quarters of the heaven. (25) The lord of Mahat (Nature). (26) The lord of the Maruts. (27) The lord of Lakṣmī (beauty of light). (28) The exponent of Brahmā. (29) The beloved or lover of *Brāhmaṇas*. (30) All-coursing. (31) The unthinkable. (32) Accessible to knowledge. (33) *Puruṣa*. (34) The first adored. (35) The essence of *Brāhmaṇism*. (36) Lover of Brahmā the embodied Brahmā. (37) Embodied by the universe. (38) The supreme king. (39) The four-fold supreme king (*Ctus Mahā-Rajika*). (40) The effulgent one. (41) The superlative effulgence. (42) The *Sapta* (the sun). (43) Of great fortune. (44) The sound. (45) The contented one. (46) The contentment. (47) *Pratardana*. (48) The superbly created. (49) The superbly uncreated one. (50) The obedient one. (51) The sacrifice. (52) The great sacrifice. (53) The sacrificial *Yoga*. (54) Obtainable by didt of Yajña. (55) The destroyer of Yajña. (56) The unconquered being. (57) One without doubt or hesitation. (58) Immeasurable. (59) The supreme. (60) The old. (61) The *Lekhya*. (62) The supporter of created beings. (63) The wearer of variegated peacock plumes. (64) The receiver of sacrificial portions. (65) The recipient of *Purodāṣa* oblation. (66) The lord of the universe. (67) The upholder of the universe. (68) The pure-ladled one. (69) Of undecaying worship. (70) *Ghṛtārci* (fire) (71) *Khaṇḍo-paraśo*. (72) The lotus

navelled one. (73) The holder of lotus flower. (74) *Padmadhārādhara*. (75) *Hṛsīkeśa*. (76) One horned one. (77) The great boar. (78) *Druhiṇa*. (79) The undecaying one. (80) The eternal one. (81) *Puruṣa*. (82) The great *Puruṣa*. (83) *Kapila*. (84) The framer of the Sāṅkhya philosophy. (85) Viśvaksena. (86) Virtue. (87) The giver of virtue. (88) Virtue-limbed one. (89) The giver of the wealth of virtue. (90) The giver of sacrifice. (91) The all-pervading one. (92) The invincible one. (93) The long-suffering one. (94) *Kṛṣṇa*. (95) The lotus-eyed one. (96) The orbit of waters. (97) The loving one. (98) Universe-loving. (99) Obeisance, obeisance. (101)

स्तुत्वा त्वेवं प्रसन्नेन मनसा पृथिवी तदा ।
उवाच सम्मुखं देवं लब्धकामा वसुन्धरा ॥ १०२ ।

Earth, who has realised the end of her heart, having thus gladly hymnised the deity began to address it as follows:—

इति वैष्णवे धर्मशास्त्रेऽष्टनवतितमोऽध्याय: ॥ ९८ ॥

CHAPTER XCIX

लक्ष्मी वसुधा सम्वाद वर्णनम्, लक्ष्मी निवास स्थान वर्णनम्

दृष्ट्वा श्रियं देवदेवस्य विष्णोर्गृहीतपादां तपसा ज्वलन्तीम्। सुतप्तजाम्बु-नदचारुवर्णां पप्रच्छदेवी वसुधा प्रहृष्टा ॥ १ ॥

HAVING seen the goddess Lakṣmī, whose complexion was like that of molten gold and who was resplendent was like that of molten gold and who was resplendent with the effulgent energy of *Tapasyā*, engaged in pressing the feet the supreme god earth gladly questioned her as follows:—(1)

उन्निद्रकोकनदचारुकरे वरेण्ये उन्निद्रकोकनदानाभिगृहीतपादे।
उन्निद्रकोकनदसद्मसदास्थितीते उन्निद्रकोकनदमध्यसमानवर्णे ।२ ।

"O thou adorable goddess whose hands are like a wakening red water-lilies, who art pressing the feet of the full-blown-lotus-navelled one, who dost onstantly reside in full blown red lilies, and whose complexion resembleth a red water lily in colour. (2)

नीलाञ्जनेत्रे तपनीयवर्णे शुक्लाम्बरे रत्नविभूषिताङ्गि।
चन्द्रानने सूर्य्यसमानभासे महाप्रभावे जगतः प्रधाने ॥ ३ ॥

"O thou golden-coloured one, whose eyes are like the blue lotus flowers, who art clad in a white cloth, be-decked with ornaments. O thou moon-faced one, whose complexion glows with the effulgence of the sun. Mighty goddess, the foremost in the universe. (3)

त्वमेव निद्रा जगतः प्रधाना लक्ष्मीर्धृतिः श्रीविरतिर्जया च।
कान्तिः प्रजा कीर्त्तिरयो विभूतिः सरस्वती वागथ पावनी च ॥ ४ ॥

"Thou are sleep, the Nature that has produced the universe. Thou are comprehension, victory and apathy (to worldly concerns). O Lakṣmī, Thou are beauty, progeny, fame, decoration, knowledge and speech, the most sanctifying. (4)

स्वधा तितिक्षा वसुधा प्रतिष्ठा
स्थिति सुदीक्षा च तथा सुनीति ।
ख्यातिर्विशाला च तथानसूया
स्वाहा च मेधा च तथैव बुद्धिः ॥ ५ ॥

Thou are *Svadhā*, forbearance, giver of opulence, moral law, preservation and status; thou are unbounded fame, as well as non-malice. Thou are intellect, memory and *Śvāhā*. (5)

आक्रम्य सर्वान्तु यथा त्रिलोकीं
तिष्ठत्ययं देववरोऽसिताक्षि ।
तथा स्थिता त्वं वरदे तथापि
पृच्छाम्यहं वसति विभूत्याः ॥ ६ ॥

As the Supreme god exists assailing (pervading) the three regions, thou too, O thou black-eyed one, dost exist (everywhere) granting boons. Humbly do I ask thee about thy attributes. (6)

इत्येवमुक्ता वसुधां बभाषे लक्ष्मीस्तदा देववराग्रतःस्था ।
सदा स्थिताहं मधुसूदनस्य देवस्य पार्श्वे तपनीय वर्णे ॥ ७ ॥

Having been thus interrogated by Earth, Lakṣmī, sitting in front of the god of gods, replied, O thou golden complexioned goddess, constantly do I reside by the side of my consort, the destroyer of the demon *Madhu*. (7)

अस्याज्ञया यं मनसा स्मरामि
श्रियायुतं तं प्रवदन्ति सन्तः ।
संस्मारणे वाप्यथ तत्र चाहं
स्थिता सदा तच्छृणु लोकधात्रि ॥ ८ ॥

He of whom do I think in my mind by the order of the lord, Him the votaries call affluent. Hear me, O thou nurse of creatures, enumerate the persons who can make me recollect them in my mind. In these do I reside. (8)

वसाम्यथार्के च निशाकरे च तारागणाढ्ये गगने विमेघे।
मेघे तथालम्बपयोधरे च शक्रायुधाढ्ये च तडित्प्रकाशे ॥ ९ ॥

I reside in the sun, in the moon, in the cloudless starry heaven, in the pendant rain-clouds spanned by rainbows and spangled by lightnings. (9)

तथा सुवर्णे विमले च रूप्ये रत्नेषु वस्त्रेष्वमलेषु भूमे।
प्रसादमालासु च पाण्डुरासु देवालयेषु ध्वजभूषितेषु ॥ १० ॥

As well do I reside in drossless (cleansed) gold and silver, in gems, in clean clothes, in land, in buff coloured mansions, in divine temples decked with banners. (10)

सद्यः कृते चाप्यथ गोमये च मत्ते गजेन्द्रे तुरगे प्रहृष्टे।
वृषे तथा दर्पसमन्विते च विप्रेतथैवाध्ययनप्रपन्ने ॥ ११ ॥

In fresh cowdung, in infatuated elephants, in exhilerated horses, in spirited bullocks, and in *Brāhmaṇas* devoted to study. (11)

सिंहासने चामलके च विल्वे
छत्रे च शङ्खे च तथैव पद्मे।
दीप्ते हुताशे विमले च खड्गे।
आदर्शविम्बे च तथा स्थिताहम् ॥ १२ ॥

In the royal throne, in the Vilva and Āmalaka fruits, in the umbrella, in the conch shell, in the lotus flower, in the blazing fire and in a shining sword-blade and in a bright untarnished mirror. (12)

पूर्णोदकुम्भेषु सचामरेषु।
सतालवृन्तेषु विभूषितेषु।
भृङ्गारपात्रेषु मनोहरेषु
मृदि स्थिताहञ्च नवोद्धृतायाम् ॥ १३ ॥

In pitchers full of water, in places decked with chowris, fans of palmyra leaves, in nice-looking ewers, and in the newly raised earth. (13)

क्षीरे तथा सर्पिषि शाद्वले च ।
क्षौद्रे तथा दध्नि पुरन्ध्रिगात्रे ।
देहे कुमार्य्याश्च तथा सुराणां
तपस्विनां यज्ञहुताञ्च देहे ॥ १४ ॥

In the milk and clarified butter, in cereal (Śadvala), in honey, in milk curd, in the persons of ladies and virgins and in the bodies gods, *Tapsvins* and those who perform *yogas.* (14)

शरे च संग्रामविनिर्गते च
स्थितौ मृते स्वर्गसद: प्रयाते ।
वेदध्वनौ वाप्यथ शङ्खशब्दे
स्वाहास्वधायामथ वाद्यशब्दे ॥ १५ ॥

In the arrow, in a victor just returned from the war, in a dead body killed in battle, in the soul of the latter residing in heaven, in the chanting of the Vedic *mantras,* in the blowing of conches, and in the sounds of the terms *Svāha* and *Svadhā* and in the sound of music. (15)

राजाभिषेके च तथा विवाहे
यज्ञे वरे स्नातशिरस्यथापि ।
पुष्पेषु शुक्लेषु च पर्वतेषु ।
फलेषु रम्येषु सरिद्वरासु ॥ १६ ॥

In the installation ceremonies of kings, in marriage ceremonies, in sacrificial ceremonies, in bridegrooms, in persons who have washed their heads, in white floweres, in hills, in sweet fruits, and in broad streams of water. (16)

सर:सु पूर्णेषु तथा जलेषु
सशाद्वलायां भुवि पद्मखण्डे ।
वने च वत्से च शिशौ प्रहृष्टे ।
साधौ नरे धर्म्मपरायणे च ॥ १७ ॥

In water, in water-ful tanks, in grassy plots, in tanks full of lotus-flowers, in the wood, in calves, in happy children, and in honest and virtuous men. (17)

आचारसेविन्यथ शास्त्रनित्ये
विनीतवेषे च तथा सुवेषे।
सुशुद्धदान्ते मलवर्ज्जिते च।
मृष्टाशने चातिथिपूजके च ॥ १८ ॥

In persons who observe rules of conduct, and in those devoted to the cultivation of *Śāstras*, in the humble and decently clad, in those who have cleansed their teeth or body, in those who are moderate in eating, and in the worshippers of *Atithis*. (18)

स्वदारतुष्टे निरते च धर्म्मे
धर्मोत्कटे चात्यशनाद्विरक्ते।
सदा सपुष्पे च सुगन्धिगात्रे
सुगन्धलिप्ते च विभूषिते च ॥ १९ ॥

In those who are contented with their own wives, or devoted to virtue, or scrupulously follow the rules of virtue, averse to over-eating, constantly carry flowers on their persons, or perfume their bodies with scents or scented unguents or bedeck their person. (19)

सत्यस्थिते भूतहिते निविष्टे
क्षमार्च्चिते क्रोधविवर्ज्जिते च।
स्वकार्य्यदक्षे परकार्य्यदक्षे
कल्याणचित्ते च सदाविनीते ॥ २० ॥

In those who dwell in truth, are devoted to the good of creatures, for-bearing and void of anger, in those who do well their own business or those others; in persons of benevolent dispositions, in the always lowly. (20)

नारीषु नित्यं सुविभूषितासु पतिव्रतासु प्रियवादिनीषु।
अमुक्तहस्तासु सुतान्वितासु सुगुप्तभाण्डासु वलिप्रियासु ॥ २१ ॥

Constantly do I reside in well decked females, in faithful, sweet tongued wives, who are frugal in their habits, have born children, keep their purse (store) in secret, and are fond of presents. (21)

सम्मृष्टवेश्मासु जितेन्द्रियासु कलिव्यपेतासु-पथिस्थितासु ।
धर्मव्यपेक्षासु दयान्वितासु स्थिता सदाहं मधुसूदने तु ॥ २२ ॥

In (wives) who keep their house neat and tidy, have controlled their senses, are not quarrelsome in their habit and keep to the path of virtue, or are free from low passions and kind and loving as well as in Madhusūdana (Viṣṇu, the destroyer of *Madhu*)—These in whom do I perpetually reside. (22)

इति वैष्णवे धर्मशास्त्रे नवनवतितमोऽध्यायः ॥ ९९ ॥

CHAPTER C

वसुधा प्रति नारायणस्योक्तिः

एतद्धर्मशास्त्रस्य माहात्म्य वर्णनम्

धर्म्मशास्त्रमिदं श्रेष्ठं स्वयं देवेन भाषितम्।
ये द्विजा धारयिष्यन्ति तेषां स्वर्गे गतिः परा ॥ १ ॥

THIS foremost of the *Dharma Śāstras* has been promulgated by the god himself. *Brāhmaṇas,* who study or teach this Law Code, acquire an elevated status in the celestial region. (1)

इदं पवित्रं माङ्गल्यं स्वर्ग्यमायुष्यमेव च।
ज्ञानञ्चैव यशस्यञ्च धनसौभाग्यवर्द्धनम् ॥ २ ॥

This (Code) is holy, auspicious, life-prolonging, and heaven-awarding. It imparts fame, knowledge, opulence and good fortune. (2)

अध्येतव्यं धारणीयं श्राव्यं श्रोतव्यमेव च।
श्राद्धेषु श्रावणीयञ्च भूतिकामैर्नरैः सदा।
इदं रहस्यं परमं कथितं वसुधे तव ॥ ३ ॥

This (Code) should be studied, remembered, heard and recited to others. Persons, deserving good, shall hear it narrated during the celebrations of a *Śrāddha* ceremony. This is the most hidden (Code of virtue) O Earth, I have promulgated to thee. (3)

मया प्रसन्नेन जगद्धितार्थं सौभाग्यमेतत् परमं रहस्यम्।
दुःस्वप्ननाशं बहुपुण्ययुक्तं शिवालयं शाश्वतधर्मशास्त्रम् ॥ ४ ॥

For the good of the universe I, out of complacence, have promulgated this hidden, auspicious Code of eternal laws teeming with virtue, the receptacle of bliss, and remover of evil dreams. (4)

इति वैष्णवे धर्मशास्त्रे शततमोऽध्यायः ॥ १०० ॥
इति वैष्णवसंहिता समाप्ता ।

THE END.

व्याससंहिता

Vyāsa Saṁhitā

CHAPTER I

धर्माचरणदेशप्रयुक्त-वर्ण-षोडशसंस्कार वर्णनम्

वाराणस्यां सुखासीनं वेदव्यासं तपोनिधिम्।
पप्रच्छुर्म्मुनयोऽभ्येत्य धर्म्मान् वर्णव्यवस्थितान्॥ १ ॥

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Veda Vyāsa*, who was blissfully seated in his hermitage at Benares, and askd him questions regarding the duties of the members of different social orders (*Varṇas*). (1)

स पृष्टः स्मृतिमान् स्मृत्वा स्मृतिं वेदार्थगर्भिताम्।
उवाचाथ प्रसन्नात्मा मुनयः श्रूयतामिति॥ २ ॥

He of excellent memory having been thus interrogated by (other holy sages) recollected the *Smṛtis* as propounded in the *Vedas*, and complacently said, hear, O *Munis*! (2)

यत्र यत्र स्वभावेन कृष्णसारो मृगः सदा।
चरते तत्र वेदोक्तो धर्म्मो भवितुमर्हति॥ ३ ॥

Religious rites inculcated in the *Vedas* should be practised in countries where black antelopes are found to roam about in nature. (3)

श्रुतिस्मृतिपुराणानां विरोधो यत्र दृश्यते ।
तत्र श्रौतं प्रमाणन्तु तयोर्द्वैधे स्मृतिर्वरा ॥ ४ ॥

In matters of discrepancy between the *Śrutis, Smṛitis,* and *Purāṇas,* the former should be held as decisive, whereas the *Smṛtis* should have preference in all topics where there would be a difference of opinion between them and the *Purāṇas.* (4)

ब्राह्मणक्षत्रियविशस्त्रयो वर्णा द्विजातयः ।
श्रुतिस्मृतिपुराणोक्तधर्म्मयोग्यास्तु नेतर ॥ ५ ॥

The term "twice-born" denotes the *Brāhmaṇas;* Kṣatriyas, and Vaiśyas. Only these three orders are entitled to practise religious rites propounded in the *Śrutis, Smṛtis* and *Purāṇas* in exclusion of all other castes. (5)

शूद्रो वर्णश्चतुर्थोऽपि वर्णत्वाद्धर्म्ममर्हति ।
वेदमन्त्र स्वधास्वाहावषट्कारादिभिर्विना ॥ ६ ॥

The fourth order is the *Śūdra,* hence the Śūdras; are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra,* not to pronouce the terms *Svāhā, Svadhā* and *Vaṣat.* (6)

विप्रवद्विप्रविन्नासु क्षत्रविन्नासु विप्रवत् ।
जातकर्म्माणि कुर्व्वीत ततः शुद्रासु शूद्रवत् ॥ ७ ॥

The daughter of a *Brāhmaṇa,* duly wedded to a *Brāhmaṇa,* is called a *Vipravinna.* All religious rites and ceremonies such as, postnatal rites, etc., should be done unto the male child of a *Vipravinna* according to the regulations laid down in respect of a *Brāhmaṇa;* those unto the male child of a *Brāhmaṇa* by a *Kṣatriya* wife (*Kṣatra-vinna*) should be done in the manner of a *Kṣatriya;* while those unto the son of a *Brāhmaṇa* by his lawfully married *Śūdra* wife in the manner of a *Śūdra.* (7)

वैश्यासु विप्रक्षत्राभ्यां ततः शूद्रासु शूद्रवत् ।
अधमादुत्तमायान्तु जातः शूद्राधमः स्मृतः ॥ ८ ॥

All religious rites should be done unto a male child begot by a *Brāhmaṇa* or a *Kṣatriya* on his married *Vaiśya* wife in the manner of a Vaiśya, while those unto the son of-a Śudra mother, under the circumstance should be done in the manner of a Śūdra. A son begot by a man of inferior caste on a woman of superior caste in worse than a Śūdra. (8)

ब्राह्मण्यां शूद्रजनितश्चाण्डालो धर्म्मवर्ज्जितः ।
कुमारीसम्भवस्त्वेकः सगोत्रायां द्वितीयकः ॥ ९ ॥

A son begot by a Śūdra on a *Brāhmaṇa* girl should be considered as a *Caṇḍāla*. Such a son is debarred from practising To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras*. (9)

ब्राह्मण्यां शूद्रजनितश्चाण्डालस्त्रिविधः स्मृतः ।
वर्द्धकी नापितो गोप आशापः कुम्भकारकः ॥ १० ॥

वणिक्किरातकायस्थमालाकारकुटुम्बिनः ।
वरटो मेदचण्डालोदासश्वपचकोलकाः ॥ ११ ॥

एतेऽन्त्यजाः समाख्याता ये चान्ये च गवाशनाः ।
एषां सम्भाषणात् स्नानं दर्शनादर्कवीक्षणम् ॥ १२ ॥

To the third kind belong the sons begotten by Śūdra fathers on mothers who are *Brāhmaṇīs*. *Vardhakīs* (carpenters), *Nāpitas* (barbers), *Gopas* (milkmen), Āśāpas, Kumbhakāras (potters), Vaṇik (traders), Kāyasthas (Userers), Mālākāras (flower-men), Varaṭas, Medas, Caṇḍālas, Dāsas, Śvapacas, Kolas and beefeaters belong to the lowest castes of men. (Even a conversation with a person of any of these castes should be expiated by an ablution and a sight of the sun. (10—12)

गर्भधानं पुंसवनं सीमन्तो जातकर्म्म च ।
नामक्रियानिष्क्रमणेऽन्नाशनं वपनक्रिया ॥ १३ ॥

कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधिः ।
केशान्तः स्नानमुद्वाहो विवाहाग्निपरिग्रहः ॥ १४ ॥
त्रेताग्निसंग्रहश्चेति संस्काराः षोडश स्मृताः ।
नवैताः कर्णवेधान्ता मन्त्रवर्ज्जं क्रियाः स्त्रियाः ॥ १५ ॥

The rites of *Garbhādhānam* (religious rites performed for the conception of ones wife), *Puṁsavanam* (religious rites performed for the causation of the birth of a ale child), *Sīmantonnayanam* (described below), *Jātakarama* (post-natal rites), *Nāmakaraṇam* (rite of first nomenclature), *Niṣkramaṇam* (formal taking out of the child in the open), *Annaprāśanam* (ceremony of first reeding the child with bolied rice), *Vapanam* (ceremony of tonsure), *Karṇavedha* (ceremony of perforating the child's ear-lobes), *Vratādeśa* (the ceremony of investure with the holythread), *Vedārambha* (ceremonial commencement of the study any religious rite. There are three kinds of *Caṇḍālas*.

of the Vedas), Keśāntam (ceremony of cutting the child's hair), Snānam (ceremonial ablution), *Vivāhāgni-parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards), *Tretāgni-saṁgraha* (the ceremony of kindling the three different kinds of fire known as *Dakṣiṇāgniḥ, Gārhapatyāgniḥ,* and *Āhavanīyāgniḥ* which are kept burning till the death of the lighter), are the sixteen purificatory rites ordained to be performed in the case of a *Brāhmaṇa* in the scriptures. (13—15)

The number is reduced to ten in the case of a *Brāhmaṇa* who not a custodian of the sacred fire. Tr.

विवाहो मन्त्रतस्तस्याः शूद्रस्यामन्त्रतो दश ।
गर्भाधानं प्रथमतस्तृतीये मासि पुंसवः ॥ १६ ॥

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Jātakarma* and ending with the *Karṇavedha;* but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony. These ten rites should be done unto the *Śūdras* without and *Mantras* whatsoever. (16)

सीमन्तश्चाष्टमे मासि जाते जातक्रिया भवेत्।
एकादशेऽह्नि नामार्कस्येक्षा मासि चतुर्थके ॥ १७ ॥

The rite of *Garbhādhānam* should be done unto ones wife on the first appearance of her menses; the rite of a *Puṁsavanam* in the third month of her first pregnancy; and the rite of *Sīmantonnyanam* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Jātakarama* should be done unto a child on the sixth day of its birth; the rite of *Nāmakaraṇam* on the eleventh day; and the rite of *Niṣkramaṇam* in the fourth month of its birth. (17)

षष्ठे मास्यन्नमश्नीयाच्चूड़ाकर्म्म कुलोचितम्।
कृतचूड़े च बाले च कणवेधो विधीयते ॥ १८ ॥

The rite of *Annaprāśanam* should be done unto it in the eleventh month; and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age). After the ceremony of tonsure that of *Karṇavedha* should be done unto a child. (18)

विप्रो गर्भाष्टमे वर्षे क्षत्र एकादशे तथा।
द्वादशे वैश्यजातिस्तु व्रतोपनयमर्हति ॥ १९ ॥

The son of a *Brāhmaṇa* should be invested with the holy thread at the eighth year of his age recokoned from the period of his inter-uterine life. Similarly, the investure with the holy thread in the case of a Kṣatriya or Vaiśya child should be made at the eleventh and twelfth year respectively. (19)

तस्य प्राप्तव्रतस्यायं कालः स्याद्द्विगुणाधिकः।
वेदव्रतच्युतो व्रात्यः स व्रात्यः स्तोममर्हति ॥ २० ॥

Sons of *Brāhmaṇās, Kṣatriyas,* and *Vaiśyas* not invested with the holy thread after having respectively attained the ages of fifteen years and two months twenty-one year and two months, and twenty-three years and two months, become deprived of the right of investure and studying the *Vedas*. They are called *Vrātyas*. Such children should expiate their guilt by performing a *Vrātyastoma* sacrifice. (20)

द्वे जन्मनी द्विजातीनां मातुः स्यात् प्रथमं तयोः ।
द्वितीयं छन्दसां मातुर्ग्रहणाद्विधिवद्गुरोः ॥ २१ ॥

Brāhmaṇās, Kṣatriyas, and *Vaiśyas* are called the twice-born. Their first births take place when they are delivered of their mothers womb; their second when they duly accept the *Gāyatrī Mantra* from their preceptors. (21)

एवं द्विजातिमापन्नो विमुक्तो वान्यदोषतः ।
श्रुतिस्मृतिपुराणानां भवेदध्ययनक्षमः ॥ २२ ॥

Thus made twice-born, and free from all other faults, they become entitled to study te *Vedas, Smṛtis,* and *Purāṇas.* (22)

उपनीतो गुरुकुले वमेन्नित्यं समाहितः ।
विभृयाद्दण्डकौपीनोपवीताजिनमेखलाः ॥ २३ ॥

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celebacy, wearing the girdle, girdle-cloth, holy thread, and using the staff and deer-skin. (23)

पुण्येऽह्नि गुर्व्वनुज्ञातः कृतमन्त्राहुतिक्रियः ।
स्मृत्वौङ्कारञ्च गायत्रीमारभेद्वेदमादितः ॥ २४ ॥

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire, and commence the study of the Vedas by reciting the *Oṁkāra* and the *Gāyatrī.* (24)

शौचाचारविचारार्थं धर्म्मशास्त्रमपि द्विजः ।
पठेत गुरूतः सम्यक् कर्म्म तद्दिष्टमाचरेत् ॥ २५ ॥

A twice-born (pupil) should study the *Dharma-Śāstras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical), and do whatever is beneficial to his master. (25)

ततोऽभिवाद्य स्थविरान् गुरूञ्चैव समाश्रयेत् ।
स्वाध्यायार्यं तदा यत्नं सर्व्वदा हितमाचरेत् ॥ २६ ॥

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor). (26)

नापक्षिप्तोऽपि भाषेत न व्रजेत् ताडितोऽपि वा ।
विद्वेषमथ पैशुन्यं हिंसनञ्चार्कवीक्षणम् ॥ २७ ॥

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even when driven away by the former. (27)

तौर्य्यत्रिकानृतोन्मादपरिवादानलङ्क्रियाम् ।
अञ्जनोद्वर्त्तनादर्शस्रग्विलेपनयोषितः ॥ २८ ॥

वृथाटनमसन्तोषं ब्रह्मचारी विवर्ज्जयेत् ।
ईषच्चलितमध्याह्नेऽनुज्ञातो गुरुणा स्वयम् ॥ २९ ॥

Living a life of perfect celebacy, he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit: insanity) calumny, personal decorations, application of collyrium along the eyelids, contemplations of himself in the mirror, smearing the body with scented unguents, use of sandal pastes or garlands of flowers, idle strolls, and discontent (28—29)

अलोलुपश्चरेद्भैक्षं व्रतिपूत्तमवृत्तिषु ।
सद्योभिक्षान्नमादाय वित्तवत्तदुपस्पृशेत् ॥ ३० ॥

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches. (30)

कृतमाध्याह्निकोऽश्नीयादनुज्ञातो यथाविधि।
नाद्यादेकान्नमुच्छिष्टं भुक्त्वा चाचामितामियात् ॥ ३१ ॥

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water. (31)

नान्यद्भक्षितमादद्यादापन्नो द्रविणादिकम्।
अनिन्द्यामन्त्रितः श्राद्धे पैत्र्येऽद्याद्गुरुचोदितः ॥ ३२ ॥

Even while in distress the acceptance of any wealth excepting the alms in prohibited. He may dine in connection with a *Pitṛ Śrāddha* if thereto invited by a person without any disqualification, and if his preceptor approves it. (32)

एकान्नमप्यविरोधे व्रतानां प्रथमाश्रमी।
भुक्त्वा गुरुमुपासीत कृत्वा सन्धुक्षणादिकम् ॥ ३३ ॥

समिधोऽग्नावादधीत ततः परिचरेद्गुरुम्।
शयीत गुर्वनुज्ञातः प्रह्वश्च प्रथमं गुरोः ॥ ३४ ॥

एवमन्वहमभ्यासी ब्रह्मचारी व्रतं चरेत्।
हितोपवादः प्रियवाक् सम्यग्गुर्वर्थसाधकः ॥ ३५ ॥

A single meal, which is not incompatible with the spirit of *Brahmacaryam* is what is enjoined to be taken by him (the student), evey day. Having partaken of it, he should wait upon his preceptor. Then having cast twigs of sacred trees (*Samid*) into the sacrificial fire, he should attend to his preceptor's comforts. In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former, had been comfortably laid in bed. (33—35)

नित्यमाराधयेदेनमासमाप्तेः श्रुतिग्रहात्।

अनेन विधिनाधीतवेदमन्त्रो द्विजो नयेत् ॥ ३६ ॥

A *Brahmacārin* should thus daily practise his vow until the completion of his study of the *Vedas;* he should devote himself to the good of his master, be sweet of speech and devout in spirit. (36)

शापानुग्रहसामर्थ्यमृषीणाञ्च सलोकताम्।
पयोऽमृताभ्यां मधुभिः साज्यैः प्रीणन्ति देवताः ॥ ३७ ॥

The twice-born one, who studies the *Vedas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons, and lives in the same region with the Ṛṣis, after death. (37)

तस्मादहरहर्वेदमनध्यायमृते पठेत्।
यदङ्गं तदनध्याये गुरोर्वचनमाचरन्॥ ३८ ॥

Milk, wine, honey, and clarified butter are the articles which the gods are fond of. He should constantly study the *Vedas* except on the interdicted days. On such days their other collateral subjects should be studied with the preceptors permission. (38)

व्यतिक्रमादसम्पूर्णमनहङ्कृतिराचरेत्।
परत्रेह च तद्ब्रह्म अनधीतमपि द्विजम्।
यस्तूपनयनादेतदा मृत्योव्रतमाचरेत्॥ ३९ ॥

An infringement of the preceptors order makes all studies of the *Vedas* abortive. Hence, one should study them in a submissive spirit. Even a little study of the *Vedas* stands their twice-born reader in good stead both in this world and the next. (39)

स नैष्ठिको ब्रह्मचारी ब्रह्मसायुज्यमाप्नुयात्।
उपकुर्व्वाणको यस्तु द्विजः षड्विंशवार्षिकः ॥ ४० ॥

The ritualistic (*Naiṣthika*) *Brahmacārin,* who practises this vow from his *Upanayana* (investure with the holy thread) till death, attains to Brahma. (40)

केशान्तकर्म्मणा तत्र यथोक्तचरितव्रतः ।
समाप्यवेदान् वेदौ वा वेदं वा प्रसभं द्विजः ।
स्नायीत गुर्वनुज्ञातः प्रवृत्तोदितदक्षिणः ॥ ४१ ॥

The twice-born one, who practises this vow for thirty-six years, is called a *Upakurvāṇaka*. At the close of the *Vrata*, the vowist should shave his head. Thus having finished the study of all the *Vedas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dakṣiṇā*) after having obtained his permission thereto, and bathe thereafter. (41)

इति श्रीवेदव्यासीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II

विवाह विधि, गृहस्थधर्म, स्त्रीधर्माभिद्यानआदि वर्णनम्

एवं स्नातकतां प्राप्तो द्वितीयाश्रमकाङ्क्षया।
प्रतीक्षेत विवाहार्थमनिन्द्यान्वयसम्भवाम्॥ १॥

AT the close of such Vedic studies, and having performed the rite of *Avabhṛtha* ablution (*lit.*—ceremony of ablution at the completion of a principal sacrifice) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family. (1)

अरोगादुष्टवं शोत्थामशुल्कदानदूषिताम्।
सवर्णामसमानार्षाममातृपितृगोत्रजाम्॥ २॥

अनन्यपूर्विकां लघ्वीं शुभलक्षणसंयुताम्।
धृताधोवसनां गौरीं विख्यातदशपूरुषाम्॥ ३॥

ख्यातनाम्नः पुत्रवतः सदाचारवतः सतः।
दातुमिच्छोर्दुहितरं प्राप्य धर्म्मेण चोद्वहेत्॥ ४॥

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a family free all blemishes or any contagious or hereditary disease, and not plighted for money to any other bridegroom before, and not of the same *Pravara* and *Gotra* with him, nor related to him as a *Sapiṇḍa* in his father's or mothers side and belonging to his own *varṇa* and social order, slender, of auspicious signo; clad in silken garments, and not above eight years of age, and whose paternal ancestors to the tenth degree in the ascending line were all men of renown; should be solemnly wedded by a (twice-born) according to religious rites, if proferred in marriage. (2—4)

Several Commentators interpret the term as denoting "fair-coloured."

ब्रह्मोद्वाहविधानेन तदभावे परो विधिः ।
दातव्यैषा सदृक्षाय वयोविद्यान्वयादिभिः ॥ ५ ॥

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc., and suited to her in years, according to the rites of a *Brahma* marriage, or according to any other regulation where the former would not avil. (5)

पितृवत् पितृभ्रातृषु पितृव्यज्ञातिमातृषु ।
पूर्व्वाभावे परो दद्यात् सर्व्वाभावे स्वयं व्रजेत् ॥ ६ ॥

Her father, grand-father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage. In the absence of a father, a grand-father will formally give her away, and so on, in the order of enumeration. The bride can herself give her away in the absence of any these relations. (6)

यदि सा दातृवैकल्याद्रजः पश्येत् कुमारिका ।
भ्रूणहत्याश्च यावत्यः पतितः स्यात् तदप्रदः ॥ ७ ॥

The sin incidental to (an act of) procuring abortion (lit: destruction of the foetus) is committed, if through the negligence of her giver a girl menstrates before her marriage. He, who does not give away a daughter in marriage before she attains her puborty becomes degraded. (7)

तुभ्यं दास्याम्यहमिति ग्रहीष्यामीति यस्तयोः ।
कृत्वा समयमन्योन्यं भजते न स दण्डभाक् ॥ ८ ॥

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you," and the latter accepts the gift by saying, "I take her (as my wife)." (8)

त्यजन्नदुष्टां दण्ड्यः स्याद्दूषयंश्चाप्यदूषिताम् ॥ ९ ॥

A man by desserting a blameless girl, or defiling an mnocent one, makes himself liable to punishment. (9)

ऊढायां हि सवर्णायामन्यां वा काममुद्वहेत् ।
तस्यामुत्पादितः पुत्रो न सवर्णात् प्रहीयते ॥ १० ॥

(A twice-born) one can take a wife who is not of his own caste (*Varṇa*), even after marrying one of his own order (*Varṇa*). The son begotten on the wife of ones own caste, does not

stand as an *Asavarṇa* (of a different caste) son to one under the circumstance. (10)

उद्वहेत् क्षत्रियां विप्रो वैश्याञ्च क्षत्रियो विशाम्।
स तु शूद्रो द्विजः कश्चिन्नाधमः पूर्व्ववर्णजाम्॥ ११॥

A *Brāhmaṇa* can marry a Kṣatriya or Vaiśya girl; a Kṣatriya can take a Vaiśya wife, and a Vaiśya can wed a Śūdrās daughter. But the member of an inferior caste can not wed a girl of superior caste. (11)

नानावर्णासु भार्य्यासु सवर्णा सहचारिणी।
धर्म्यां धर्म्मेषु धर्म्मिष्ठा ज्येष्ठा तस्य स्वजातिषु॥ १२॥

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion. Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc. (12)

पाटितोऽयं द्विजाः पूर्व्वमेकदेहः स्वयम्भुवा।
पतयोऽर्द्धेन चार्द्धेन पत्न्योऽभूवन्निति श्रुतिः॥ १३॥

The god *Brahma* cleft his body in two, of yore. Out of one part sprang the husbands, and out of the other the wives. This is what the Śruti relates. (13)

यावन्न विन्दते जायां तावदर्द्धो भवेत् पुमान्।
नार्द्धं प्रजायते सर्व्वं प्रजायतेत्यपि श्रुतिः॥ १४॥

A man, so long he does not take a wife, is but (a) half (incomplete) being. A half (thing) can not beget A whole (thing) only can beget. This is the dictum of the Śruti. (14)

गुर्व्वीता भूस्त्रिवर्गस्य वोढुं नान्येन शक्यते।
यतस्ततोऽन्वहं भूत्वा स्वदशो विभृयाच्च ताम्॥ १५॥

A wife is weightier than the world with its virtues, wealth, and enjoyment, since with the helf of no other auxiliary than a wife can he boar its burden. Hence, one should marry, and by constant practice of self-control duly maintain her. (15)

कृतदारोऽग्निपत्नीभ्यां कृतवेश्मा गृहं वसेत् ।
स्वकृत्यं वित्तमासाद्य वैतानाग्निं न हापयेत् ॥ १६ ॥

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitānika (sacrificial) fire with the advent of opulence.(16)

स्मार्त्तं वैवाहिके वह्नौ श्रौतं वैतानिकाग्निषु ।
कर्म्म कुर्य्यात् प्रतिदिनं विधिवत् प्रीतिपूर्व्वतः ॥ १७ ॥

Each day he should cheerfully perform the *Smārta* rites with the help of the nuptial fire, and those inculcated in the *Śrutis* with that of the sacrificial one. (17)

सम्यग्धर्मार्थकामेषु दम्पतिभ्यामहर्निशम् ।
एकचित्ततया भाव्यं समानव्रतवृत्तितः ॥ १८ ॥

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment). They should be one in vows and practices. (18)

न पृथग्विद्यते स्त्रीणां त्रिवर्गविधिसाधनम् ।
भावतो ह्यतिदेशाद्वा इति शास्त्रविधिः परः ॥ १९ ॥

A woman has no separate existence from her loro in matters of piety, gain and desire. The Śāstras have enjoined this dependency of love. (19)

पत्युः पूर्वं समुत्थाय देहशुद्धिं विधाय च ।
उत्थाप्य शयनाद्यानि कृत्वावेश्मविशोधनम् ॥ २० ॥

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy. (20)

मार्ज्जनैर्लेपनैः प्राप्य साग्निशालं स्वमङ्गनम् ।
शोधयेदग्निकार्य्याणि स्निग्धान्युष्णेन वारिणा ॥ २१ ॥

Then having entered the chamber of *Homa* (sacrificial), she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc., which are used in connection with Agnikāryāyas, and keep them in their proper places. (21)

प्रोक्षणैरिति तान्येव यथास्थानं प्रकल्पयेत्।
द्वन्द्वपात्राणि सर्वाणि न कदाचिद्वियोजयेत्॥ २२ ॥

शोधयित्वा तु पात्राणि पूरयित्वा तु धारयेत्।
महानसस्य पात्राणि वहिः प्रक्षाल्य सर्वथा॥ २३ ॥

Utensils or implements, which are used in couples (such as the pestle and mortar, etc.,) should never be separated. The vessels (of rice, etc.,) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions. (22—23)

मृद्भिश्च शोधयेच्चुल्लीं तत्राग्निं विन्यसेत्ततः।
स्मृत्वा नियोगपात्राणि रसांश्च द्रविणानि च॥ २४ ॥

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold) duties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors. (24)

कृतपूर्वाह्णकार्य्या च स्वगुरूनभिदवादयेत्।
ताभ्यां भर्त्तृपितृभ्यां वा भ्रातृमातुलबान्धवैः॥ २५ ॥

Then she should decorate her person with the ornaments given to her by father-in-law, husband, father, mother, maternal uncle, or relations. (25)

वस्त्रालङ्काररत्नानि प्रदत्तान्येव धारयेत्।
मनोवाक्कर्म्मभिः शुद्धा पतिदेशानुवर्त्तिनी॥ २६ ॥

छायेवानुगता स्वच्छा सखीव हितकर्म्मसु।
दासीवादिष्टकार्य्येषु भार्य्या भर्त्तुः सदा भवेत्॥ २७ ॥

Pure in her thought, speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend, and minister to his desires like a servant. (26—27)

ततोऽन्नसाधनं कृत्वा पतये विनिवेद्य तत्।
वैश्वदेवकृतैरन्नैर्भाजनीयाश्च भोजयेत् ॥ २८ ॥

Then having finished cooking, she should report of it to her husband saying, "the rice is cooked." The husband having made offerings therewith to the *Viśvadevas*, she should first feed the children, and then serve out the morning meal to her lord. (28)

पतिश्चैतदनुज्ञातः शिष्टमन्वाद्यमात्मना।
भुक्त्वा नयेदहः शेषमायव्ययविचिन्तया ॥ २९ ॥

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure. (29)

पुनः सायं पुनः प्रातर्गृहशुद्धिं विधाय च।
कृतान्नसाधना साध्वी सुभृशं भोजयेत् पतिम् ॥ ३० ॥

Having again attended to the cleansings of the house, etc., at evening, she should cook the night meals (of the house- hold) and provide her husband with a samptuous repast.(30)

नातितृप्त्या स्वयं भुक्त्वा गृहनीतिं विधाय च।
आस्तीर्य्य साधु शयनं ततः परिचरेत् पतिम् ॥ ३१ ॥

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord. (31)

सुप्ते पतौ तदभ्यासे स्वपेत्तद्गतमानसा।
अनग्ना चाप्रमत्ता च निष्कामा च जितेन्द्रिया ॥ ३२ ॥

After her husband had slept, she should lie down by her side, not entirely bereft of clothes, with her mind fully centered in his self, cautious, non-desiring, and with her passions held under a healthy control. (32)

नोच्चैर्वदेन्न परुषं न बहून् पत्युरप्रियम्।
न केनचित् विवदेच्च अप्रलापविलापिनी ॥ ३३ ॥

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies. (33)

न चातिव्ययशीला स्यान्न धर्म्मार्थविरोधिनी ।
प्रमादोन्मादरोषेर्षावञ्चनञ्चाभिमानिताम् ॥ ३४ ॥

पैशुन्यहिंसाविद्वेषमहाहङ्कारधूर्त्तताः ।
नास्तिक्यसाहसस्तेयदम्भान् साध्वी विवर्ज्जयेत् ॥ ३५ ॥

She should not be prodigal in her purse, nor hostie to the spirit of piety or gain. Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce. (34—35)

एवं परिचरन्ती सा पतिं परमदैवतम् ।
यशः शमिह यात्येव परत्र च सलोकताम् ॥ ३६ ॥

A chaste wife, who thus worship her acquires fame and blessings in this life, and lives in the same region with him, after death. (36)

योषितो नित्यकर्म्मोक्तं नैमित्तिकमथोच्यते ।
रजोदर्शनतो दोषात् सर्वमेव परित्यजेत् ॥ ३७ ॥

I have described the daily or general duties of wives, now hear me discourse on their specific ones. A wife, on the appearance of her flow, should renounce all those duties, as the becomes unclean. Bashfully she should reside in a lonely chamber, avoiding the eyes of her friends and relations. (37)

सर्वैरलक्षिता शीघ्रं लज्जितान्तर्गृहे वसेत् ।
एकाम्बरावृता दीना स्नानालङ्कारवर्ज्जिता ॥ ३८ ॥

मौनिन्यधोमुखी चक्षुःपाणिपद्भिरचञ्चला ।
अश्नीयात् केवलं भक्तं नक्तं मृन्मयभाजने ॥ ३९ ॥

Clad in a single sheet of cloth, and forsaking ornaments and ablution, she should sit silent with her eyes cast downward. Avoiding all listless movements of her eyes and extremities, she should take boiled rice at night alone during her periods. (38—39)

स्वपेद्भूमावप्रमत्ता क्षपेदेवमहत्रयम् ।
स्नायीत च त्रिरात्रान्ते सचैलमुदिते रवौ ॥ ४० ॥

Having passed three nights in shuch a staid condition of mind, she should wash clothes, and bathe, on the morning of the fourth day. (40)

विलोक्य भर्त्तुर्वदनं शुद्धा भवति धर्म्मतः ।
कृतशौचा पुनः कर्म्म पूर्ववच्च समाचरेत् ॥ ४१ ॥

Then having seen the face of her husband she would be clean again, whereupon she should resume her usual house-hold duties as before. (41)

रजोदर्शनतो याः स्यू रात्रयः षोडशर्त्तवः ।
ततः पुंबीजमक्लिष्टं शुद्धे क्षेत्रे प्ररोहति ॥ ४२ ॥

The sixteen (successive) nights from the first appearance of the flow in women are called the Menstrual period. Healthy male seeds (sperms) cast into healty fields (female reproductive organs) during this period are found to sprout lead to conception). (42)

चतस्त्रश्चादिमा रात्रीः पर्ववच्च विवर्ज्जयेत् ।
गच्छेद्युग्मासु रात्रीषु पौष्णपित्रर्क्षराक्षसान् ॥ ४३ ॥

The first four nights of the period should be avoided as *Parva* days, as well as those marked by the asterisms called Pousna Pitrakṣa and Rākṣasa. Fecundation should take place on each even night during the menstrual period alone. (43)

प्रच्छादितादित्यपथे पुमान् गच्छेत् सुयोषितः ।
क्षौमालङ्कृदवाप्नोति पुत्रं पूजितलक्षणम् ॥ ४४ ॥

A man, clad in a silk garments and duly bedecked with ornaments, should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person. (44)

ऋतुकालेऽभिगम्यैवं ब्रह्मचर्य्ये व्यवस्थितः ।
गच्छन्नपि यथाकामं न दुष्टः स्यादनन्यकृत् ॥ ४५ ॥

Even the vow of a Brahmacārin, who visit his wife during her menstrual period, is not vitiated by so doing. Even he, who

does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind. (45)

भ्रूणहत्यामवाप्नोति ऋतौ भार्य्यापराङ्मुखः।
सा त्ववाप्याऽन्यतो गर्भं त्याज्या भवति पापिनी ॥ ४६ ॥

A husband not visiting his wife during her menstrual period is guilty of foeticide. The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord. (46)

महापातकदुष्टा च पतिगर्भविनाशिनी।
सद्वृत्तचारिणीं पत्नीं त्यक्त्वा पतति धर्म्मतः ॥ ४७ ॥

A wife, procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahāpātakam*. A husband, by unjustly desserting his own innocent wife, becomes a spiritual out-caste. (47)

महापातक दुष्टोऽपि नाप्रतीक्ष्यस्तया पतिः।
अशुद्धे क्षयमादूरं स्थितायामनु चिन्तया ॥ ४८ ॥

A chaste wife should not renounce her lord, even if he be guilty of a *Mahāpātakam*, praying that his sin might be extinguished in no distant time. (48)

व्यभिचारेण दुष्टानां पतीनां दर्शनादृते।
धिक्कृतायामवाच्यांयामन्यत्र वासयेत् पतिः ॥ ४९ ॥

A husband should not look at the face of his faithless wife. He should banish her in a distant country after a good censuring. (49)

पुनस्तामार्त्तवस्नातां पूर्ववद्व्यवहारयेत्।
धूर्त्ताञ्च धर्म्मकामघ्नीमपुत्रां दीर्घरोगिणीम् ॥ ५० ॥

सुदुष्टां व्यसनासक्तामहितामधिवासयेत्।
अधिविन्नामपि विभुः स्त्रीणान्तु समतामियात् ॥ ५१ ॥

A good wife should renounce all pleasures as long as her husband would be absent in a distant country. The widow of a *Brāhmaṇa* should either immolate herself in fire with the corpse

of her deceased husband or observe a vow of life-long *Brahmacaryam*. (continence) from that date, shaving the hair of her head, and foregoing all articles of luxury (50—51)

विवर्णा दीनवदना देहसंस्कारवर्ज्जिता ।
पतिव्रता निराहारा शोच्यते प्रोषिते पतौ ॥ ५२ ॥

मृतं भर्त्तारमादाय ब्राह्मणी वह्निमाविशेत् ।
जीवन्ती चेत्त्यक्तकेशा तपसा शोधयेद्वपुः ॥ ५३ ॥

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablution (at the close of her next monthly flow) after the act of infidility, and treat her as his own wife as before.

A husband many forsake and banish in any distant country, any of the following wives, *viz.*, those who are deceitful, faithless (lit: forsaking virtue or religion) hostile to her husband's desires, invalid (suffering from an incurable or longstanding disease), or wicked, addicted to wine, gambling, or hunting excursions, or inimical to his intrests. A husband should count a superseded wife (*Adhivinnā*) still as a wife of his own after he has married a second time. (52—53)

सवावस्थासु नारीणां न युक्तः स्यादरक्षणम् ।
तदेवानुक्रमात् कार्य्यं पितृभर्त्तृसुता दिभिः ॥ ५४ ॥

Under no circumstance women should be kept unprotected. Fathers, husbands, and sons should take them under their guardianship in succession. (54)

जाताः सुरक्षिता या ये पुत्रपौत्रप्रपौत्रकाः ।
ये यजन्ति पितृन् यज्ञैर्मोक्षप्राप्तिमहोदयैः ॥ ५५ ॥

दाहयेदविलम्बेन भार्य्याश्चात्र व्रजेत सा ॥ ५६ ॥

The dead bodies of dcceased and well born wives, who leave behind them sons, grandsons, and great grandsons, etc., should be duly cremated. They (wives) attain to the same region with their husbands, who had performed Pitṛ Yajnas in their lives and are hence entitled to spiritual emancipation, after death. (55-56)

इति श्रीवेदव्यासीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

स्नानादि, तर्पण पाकयज्ञादिविधि वर्णनम्

नित्यं नैमित्तिकं काम्यमिति कर्म्म त्रिधा मतम्।
त्रिविधं तच्च वक्ष्यामि गृहस्थस्यावधार्य्यताम्॥ १ ॥

THE acts of a house-holder may be classified as *Nityam, Naimittikam* and *Kāmayam*. Now hear me describe each of these kinds in detail. (1)

A *Kamayam Karama* is an act whose performance is imperatively obligatory on all persons, and a non-performance whereof detracts ones religious merits, though its performance does not make any addition to it. A *Naimittikam karma* is an act whose performance is not imperatively obligatory, nor its non-performance detracts from, or performance adds to, ones religious merit. It is a specific act enjoined to be performed on a special occasion. A *Kāmayam Karma* is an act which is performed for the fruition of any definite object, such as a residence in heaven, or the birth of a male child, etc.

यामिन्याः पश्चिमे यामे त्यक्तनिद्रो हरिं स्मरेत्।
आलोक्य मङ्गलद्रव्यं कर्म्मवश्यकमाचरेत्॥ २ ॥

A householder should quit his bed at the close of the last quarter of the night, meditating upon the self of god *Hari*. Then having seen auspicious articles, he should commence the necessary works of his daily life. (2)

कृतशौचो निषेव्याग्नि दन्तान् प्रक्षाल्य वारिणा।
स्नात्वोपास्य द्विजः सन्ध्यां देवादींश्चैव तर्पयेत्॥ ३ ॥

Then having eased and washed himself, he should bask in the glare of fire. After that, he should cleanse his teeth with water, bathe, perform his rite of *Sandhyā* worship, and offer

libations of water to the gods and *Pitṛs* in succession (as regulated). (3)

वेदवेदाङ्गशास्त्राणि इतिहासानि चाभ्यसेत् ।
अध्यापयेच्च सच्छिष्यान् सद्विप्राश्च द्विजोत्तमः ॥ ४ ॥

Then the best of *Brāhmaṇas* should study the *Vedas*, histories (*Itihāsas*), and the kindred branches of knowledge (*Vedāngas*), give instructions to his own pupils, and feed the good *Brāhmaṇas*. (4)

अलब्धं प्रापयेल्लब्ध्वा क्षणमात्रे समापयेत् ।
समर्थो हि समर्थेन नाविज्ञातः क्वचिद्वसेत् ॥ ५ ॥

Acquire that which has not been already acquired, and having obtained it distribute it as soon as possible. Equals should not sit with equals without first reporting their own presence or arrival. (5)

सरित्सरसि वापीषु गर्त्तप्रस्रवणादिषु ।
स्नायीत यावदुद्धृत्य पञ्च पिण्डानि वारिणा ॥ ६ ॥

In tanks, lakes, wells, and fountains, etc., belonging to others, one should bathe duly after having first taken five handfuls of clay (*Pañca-Piṇḍa*) therefrom. (6)

तीर्थाभावेऽप्यशक्त्या वा स्नायात् तोयैः समाहृतैः ।
गृहाङ्गणगतस्तत्र यावदम्बरपीडनम् ॥ ७ ॥

In cases where *Tīrthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court-yard of a house with water enough to wet, and be rinsed out of, his cloth. (7)

स्नानमब्दैवतै कुर्य्यात् पावनैश्चापि मार्ज्जनम् ।
मन्त्रैः प्राणास्त्रिरायम्य सौरेश्वाकं विलोकयेत् ॥ ८ ॥

The rite of ablution should be performed by reciting the *Āpohiṣṭā Mantra*; the rite of purification (*Mārjanam*) should be done by reading the one beginning with *Drupadādiva Mumucāna*. After the bath, the bather should thrice practise *Prāṇāyāma*, and look at the sun by reciting the *Sūryopasthāna Mantraḥ*. (8)

तिष्ठन् स्थित्वा तु गायत्रीं ततः स्वाध्यायमारभेत् ।
ऋचाञ्च यजुषां साम्नामथर्वाङ्गिरसामपि ॥ ९ ॥

इतिहासपुराणानां वेदोपनिषदां द्विजः ।
शक्त्या सम्यक् पठेन्नित्यमल्पमप्या समापनात् ॥ १० ॥

Then having recited the *Gāyatri*, the twice-born ones should commence the study of the *Vedas*. Having studied portion of the *Sāman, Yajus,* and *Atharvaṇ,* they should commence reading the *Itihāsas, Parāṇas,* and *Upanishads,* eitherly, or in parts, if a complete perusal is not feasible. This should be done every day. (9—10)

स यज्ञदानतपसामखिलं फलमाप्नुयात् ।
तस्मादहरहर्वेदं द्विजोऽधीयीत वाग्यतः ॥ ११ ॥

A twice-born one, through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices, by making gifts and practising penitential austerities. Hence, he should read the *Vedas,* every day, without indulging in any idle talk. (11)

धर्म्मशास्त्रेतिहासादि सर्वेषां शक्तितः पठेत् ।
कृतस्वाध्यायः प्रथमं तर्पयेच्चाथ देवताः ॥ १२ ॥

The *Dharma Śāstras, Itihāsas* and *Purāṇas* should be read, if possible, in their entireties, and at the end of such studies a twice-born one should first offer libations of water to the gods. (12)

जान्वा च दक्षिणं दर्भैः प्रागग्रैः सयवैस्तिलैः ।
एकैकाञ्जलिदानेन प्रकृतिस्थोपवीतकः ॥ १३ ॥

The rite of *Tarpaṇam* (offering libation) should be performed as follows:—He (performer of the rite) should sit with his face looking eastward and his right knee flexed and placed on the ground. (Thus seated) he should catch hold of his holy thread in the usual posture, and a *Kuśa* blade with the first phalanx of his right thumb, and offer a single libation of water containing barley corn to the Gods by reciting the *Devā, Yakṣā,* etc., *Mantra*—(May the gods, Yakṣas, etc., be pleased, etc.,) (13)

समजानुद्वयो ब्रह्मसूत्रहार उदङ्मुखः ।
तिर्य्यग्दर्भश्च वामाग्रैर्यवैस्तिलविमिश्रितैः ॥ १४ ॥

Then he should sit with his knees flexed and placed on the ground, and his face turned towards the north, catching hold of his holy thread in the posture of a necklace, and offer two libations of water containing barley and sesame unto each spirit of men with the end of a *kuśa* blade held at the root of his little finger. The libations should be cast towards the north.(14)

अम्भोभिरुत्तरक्षिप्तैः कनिष्ठामूलनिर्गतैः ।
द्वाभ्यां द्वाभ्यामञ्जलिभ्यां मनुष्यांस्तर्पयेत्ततः ॥ १५ ॥

दक्षिणाभिमुखः सव्यं जान्वा च द्विगुणैः कुशैः ।
तिलैर्जलैश्च देशिन्या मूलदर्भाद्विनिःसृतैः ॥ १६ ॥

दक्षिणांसोपवीतः स्यात् क्रमेणाञ्जलिभिस्त्रिभिः ।
सन्तर्पयेद्दिव्यपितॄ स्तत्पराश्च पितॄन् स्वकान् ॥ १७ ॥

Then seated with his left knee flexed and his holy thread placed on his right shoulder, he, looking eastward, should offer three libations of water, containing sesame only, unto his father, grandfather and great grandfather, as well as unto his departed maternal grandfather, maternal great grandfather, maternal great grandfather and so on, unto the spirits of his paternal grandmother and paternal great grandmother, with the end of a Kuṣa blade, double the ordinary length, held at the root of his right index finger. (15—17)

मातृमातामहांस्तद्वत्रीनेवं हि त्रिभिस्त्रिभिः ।
मातामहाश्च येऽप्यन्ये गोत्रिणो दाहवर्ज्जिताः ॥ १८ ॥

The spirits of deceased persons beloging to the family of ones maternal grandfather, or to ones own *Gotra*, and whose corpses had not been duly cremated, should be separately propitiated with the offering of a single oblation, each. (18)

तनेकाञ्जलिदानेन तर्पयेच्च पृथक् पृथक् ।
असंस्कृतप्रमीता ये प्रेतसंस्कारवर्ज्जिताः ॥ १९ ॥

The water squeezed out of the wearing cloth of a performer of *Tarpaṇam* should be offered as libations unto the spirits of those deceased in his family, who had died without the rite of

Annaprāśanam having been done unto them, or whose dead bodies had not been cremated. (19)

वस्त्रनिष्पीडनाम्भोभिस्तेषामाप्यायनं भवेत्।
अतर्पितेषु पितृषु वस्त्रं निष्पीडयेच्च यः ॥ २० ॥

The departed manes of him, who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Riṣis, such as Sanaka etc., (20)

निराशा पितरस्तस्य भवन्ति सूरमानुषैः।
पयोदर्भं स्वधाकारगोत्रनामतिलैर्भवेत् ॥ २१ ॥

A rite of *Tarpaṇam* done with water contraining *Kuśa* blades and sesame, and by reciting their *Gotras* and names with the term *Svadhā* (obeisance) appended thereto, becomes gratifying to the *Pitṛs*. One done without any of these factors proves abortive. (21)

सुदत्तं तत् पुनस्तेषामेकेनापि वृथा विना।
अन्यचित्तेन यद्दत्तं यद्दत्तं विधिवर्जितम् ॥ २२ ॥

A rite of *Tarpaṇam* done by a person while thinking of other things, or not according to the regulations of the *Śastras*, or without being seated on a proper cushion, proves as blood to his departed manes. (22)

अनासनस्थितेनापि तज्जलं रुधिरायते।
एवं सन्तर्पिताः कामैस्तर्पकांस्तर्पयन्ति च ॥ २३ ॥

The *Pitṛs* propitiated with a *Tarpaṇam* duly performed as above regulated, grants all wishod-for things to its performer. (23)

ब्रह्मविष्णुशिवादित्यमित्रावरुणनामभिः।
पूजयेल्लक्षितैर्मन्त्रैर्ज्जलमन्त्रोक्तदेवताः ॥ २४ ॥

The deities mentioned in the *Jalamantra* should be worshipped by reciting the *Mantras* in which the names of Brahmā, Viṣṇu, Śiva, Āditya, and Mitrā Varuṇa, occur. (24)

उपस्थाय रवे: काष्ठां पूजयित्वा च देवता: ।
ब्रह्माग्नीन्द्रौषधीजीवविष्णुनामहतांहसाम् ।। २५ ।।

अपां यत्तेति सत्कार्यं नमस्कारै: अनामभि: ।
कृत्वा मुखं समालभ्य स्नानमेवं समाचरेत् ।। २६ ।।

Having performed the rite of *Sūryopasthānam* with his face turned towards the east, a twice-born one should purify the water by invoking the names of Brahma, Agni, Indra, Oṣadhi, Jīva, and Viṣṇu. In connection with this rite he should recite the *Mantra, Yat*, etc., with the term *Namas* appended to it, by addressing the name of each of these (divinities). After that, he should rinse his mouth, and bathe. (25—26)

तत: प्रविश्य भवनमावसथे हुताशने ।
पाकयज्ञांश्च चतुरो विदध्याद्विधिवद्द्विज: ।। २७ ।।

अनाहितावसथ्याग्निरादयान्नं घृतप्लुतम् ।
शाकलेन विधानेन जुहुयाल्लौकिकेऽनले ।। २८ ।।

Then having entered his house, a twice-born one should perform the four *Pāka-Yajñas* (simple domestic sacrifices) with the help of the *Āvasathya* fire (the sacred fire kept in the house). He, whose *Āvasathya* fire has not been lighted at all, should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire, according the regulations of the *Śākala* (a school of the *Ṛg Veda*) school. (27—28)

व्यस्ताभिर्व्याहृतीभिश्च समस्ताभिस्तत: परम् ।
षडभिर्द्देवकृतस्येति मन्त्रवद्भिर्यथाक्रमम् ।। २९ ।।

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyāhṛtis* and the six Mantras running as *Deva Kṛtasya* etc , (29)

प्राजापत्यं स्विष्टकृतं हुत्वैवं द्वादशाहुती: ।
ओङ्कारपूर्व: स्वाहान्तस्त्याग: स्विष्टविधानत: ।। ३० ।।

After that, the *Prājāpatya Sviṣta Kṛta Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Svāhā* to the *Mantra* according to the *Sviṣta* regulation. (30)

भुवि दर्भान् समास्तीर्य्य वलिकर्म्म समाचरेत्।
विश्वेभ्यो देवेभ्य इति सर्वेभ्यो भूतेभ्य एव च ॥ ३१ ॥

भूतानां पतये चेति नमस्कारेण शास्त्रवित्।
दद्याद्बलित्रयञ्चाग्रे पितृभ्यश्च स्वधा नमः ॥ ३२ ॥

The oblations should be offered on *Kuṣa* blades spread out on the ground; and the one, well-versed in the *Śastras*, should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows:—*Om*, to *Viśvadeva* (*Namas*) obeisance; *Om*, to all the beings (*Bhūtas*) *Namas* (obeisance); *Om*, to the lord of all the beings (*Bhūtānām Pataye*) *Namas* (obeisance); and after that, *Om*, to *Pitṛs* (obeisance) *Namas*. (31—32)

पात्रनिर्णेजनं वारि वायव्यां दिशि निक्षिपेत्।
उद्धृत्य षोडशग्रासमात्रमन्नं घृतोक्षितम्।
इदमन्नं मनुष्येभ्यो हन्तेत्युक्त्वा समुत्सृजेत्।
गोत्रनामस्वधाकारैः पितृभ्यश्चापि शक्तितः ॥ ३३ ॥

The washing of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered, by saying, "these (morsels of) boiled rice to men" (*Idam Annam Manuṣyebyaḥ Hanta*).

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great-grand father, maternal grandfather, maternal great grand father, and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Svadhā* to each of these *Mantras*, according to ones might and the regulations of the *PitṛYajña*. (33)

षडभ्योऽन्नमन्वहं दद्यात् पितृयज्ञविधानतः।
वेदादीनां पठेत् किञ्चिदल्पं ब्रह्ममथाप्तये ॥ ३४ ॥

A few texts of the *Vedas* should be recited on the occasion for the completion of the *Brahma-Yajña*. (34)

ततोऽन्यदन्नमादाय निर्गत्य भवनाद्बहिः।
काकेभ्यः स्वपचेभ्यश्च प्रक्षिपेद्ग्रासमेव च ॥ ३५ ॥

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and *Svapacas* (*Caṇḍālas*, *lit.* dogfeeders). (35)

उपविश्य गृहद्वारि तिष्ठेद्यावन्मूहूर्त्तकम्।
अप्रमुक्तोऽतिथिं लिप्सुर्भाप्शुद्धः प्रतीक्षकः ॥ ३६ ॥

आगतं दूरतः शान्तं भोक्तुक्राममकिञ्चनम्।
दृष्ट्वा सन्मुखमभ्येत्य सत्कृत्य प्रश्रयार्च्चनैः ॥ ३७ ॥

Then in a pure spirit, and for a period of forty-eight minutes (*Muhūrta*), the house-holder should calmly wait at his gate for any chance-comer (*Atithi*) and having found any hungry, sober *Atithi* comming from a distance, he should reverentially accost and welcome him to his house. (36-37)

पादधावनसन्मानाभ्यञ्जनादिभिरर्च्चितः।
त्रिदिवं प्रापयेत् सद्यो यज्ञस्याभ्यधिकोऽतिथिः ॥ ३८ ॥

He should give him water for washing his feet, and show him every mark of respect. An *Atithi*, duly honoured, is greater than a *Yajña* (sacrifice), inasmuch as he makes his host entitled to the merit of heven of the very day of his arrival. (38)

कालागतोऽतिथिर्दृष्टवेदपारो गृहागतः।
द्वावेतौ पूजितौ स्वर्गे नयतोऽधस्त्वपूजितौ।
विवाह्यस्नातकक्ष्माभृदाचार्य्यसुहृदृत्विजः ॥ ३९ ॥
अर्घ्या भवन्ति धर्म्मेण प्रतिवर्षं गृहागताः।

An *Atithi*, and a *Brāhmaṇa* well-versed in the *Vedas*, happening to arrive at one house during the celebration of the *Vaiśvadeva* sacrifice, should be duly honoured. Propitiated with hospitality both of them lead their host to heaven; dishonoured they lead him to hell.

A marriage relation, a *Snātaka*, a king, an *Ācārya*, a friend, and a *Ṛtvik*, even happening to call at ones house, each year, should be religiously respected. (39-40)

गृहागताय सत्कृत्य श्रोत्रियाय यथाविधि ॥ ४० ॥
भक्तोपकल्पयेदेकं महाभागं विसर्जयेत्।

One should honour a *Śrotriya* arrived at ones house, and dismiss him with the gift of a cow. (40-41)

विसर्ज्जयेदनुव्रज्य सुतृप्तश्रोत्रियातिथीन्।
मित्रमातुलसम्बन्धिबान्धवान् समुपागतान्॥ ४१॥

भोजयेद्गृहिणो भिक्षां सत्कृतो भिक्षुकोऽर्हति।
स्वाद्वन्नमश्नन्नस्वादु ददद्गच्छत्यधोगतिम्॥ ४२॥

One should bid farewell to an *Atithi*, or to a *Śrotriya* guest, by following him a little beyond the compound of ones own house. One should feed ones friends, maternal uncles, agnates, and marriage-relations arrived at ones shouse. A *Yati* is privileged to accept alms from a house-holder profferred with respect. (41-42)

गर्भिण्यातुरभृत्येषु बालवृद्धातुरादिषु।
बुभुक्षितेषु भुञ्जानो गृहस्थोऽश्नाति किल्विषम्॥ ४३॥

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another. A house-holder eats sin by eating before the infants, oldmen, sick folks and pregnant women in his house are relieved of their hunger. (43)

नाद्याद्गृध्येन्नपाकाद्यं कदाचिदनिमन्त्रितः।
निमन्त्रितोऽपि निन्द्येन्न प्रत्याख्यानं द्विजोऽर्हति॥ ४४॥

Without being invited one should not eat, nor desire to eat, any cooked food at another's house. A twice-born one is at liberty to reject an invitation by a man of questionable repute. (44)

शूद्राभिशस्तवार्द्धुष्यवाग्दुष्टक्रूरतस्कराः।
रुंद्धापविद्धबद्धोग्रवधबन्धनजीविनः॥ ४५॥

शैलूषशौण्डिकोन्नद्धोन्मत्तव्रात्यव्रतच्युताः।
नग्ननास्तिकनिर्लज्जपिशुनव्यसनान्विताः॥ ४६॥

कदर्य्यस्त्रीजितानार्य्यपरवादकृता नराः।
अनीशाः कीर्त्तिमन्तोऽपि राजदेवस्वहारकाः॥ ४७॥

शयनासनसंसर्गवृत्तकर्म्मादिदूषिताः।
अश्रद्दधाताः पतिता भ्रष्टाचारादयश्च ये॥ ४८॥

अभोज्यान्नाः स्युरन्नादो यस्य यः स्यात् सतत्समः।
नापितान्वयमित्रार्द्धसीरिणो दासगोपकाः॥ ४९॥

Boiled rice (cooked food) belonging to a Śūdra, to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament, to one abandoned by ones parents, to a slave, to the haughty, to a butcher or hunter, to an actor, to a wine-seller, to an arrogant, insane, *Vrātya*, or shameless person, to a breaker of vows, to an athiest, to a miser, to one who goes naked, to one in danger, to a non-Aryan, to a woman, to a calumniator, to a renowned though dependent person, to a stealer of kings revenue or divine chattels, to one defiled through evil company, conduct, food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct, is unfit to be partaken of. He, who partakes of such a man's boiled rice, becomes equally degraded with him. (45-49)

शूद्राणामप्यमीपान्तु भुक्त्वान्नं नैव दुष्यति।
धर्म्मेणान्योन्यभोज्यान्ना द्विजास्तु विदितान्वयाः ॥ ५० ॥

Boiled rice belonging to a *Nāpita* (barber), a *Kula mitra*, Ardhasiri (ploughman), Dāsa or Gopālaka, (though these men are all Śūdras), may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice. (50)

स्ववृत्तोपार्ज्जितं मेध्यमाकरस्थममाक्षिकम्।
अश्वलीढमगोघ्रातमस्पृष्टं शूद्रवायसैः ॥ ५१ ॥

Boiled rice procured with ones own earnings, or kept in a vessel which is not defiled by the touch of wine, nor licked by a dog, nor smelled by a cow, nor touhed by a crow or a Śūdra, is always pure. (51)

अनुच्छिष्टमसन्दुष्टमपर्य्युषितमेव च।
अम्लानवाह्यमन्नाद्यमाद्यं नित्यं सुसंस्कृतम् ॥ ५२ ॥

Such boiled rice, as well as that which has not been previously partaken of, nor stale or prepared over night, nor taken out of the kitchen, and is nicely cooked, should be eaten, every day. (52)

कृशरापूपसंयावपायसं शष्कुलीति च ।
नाश्नीयाद् ब्राह्मणो मांसमनियुक्तः कथञ्चन ॥ ५३ ॥

The several preparations of (rice, pulse, barley, and wheat, etc.,) known as *Kṛśarā*, *Saṁyāva*, *Pūpa* and *Pāyasa*, are edible, and a *Brāhmaṇa* while not officiating as a priest at any religious sacrifice, should not take meat or animal food. (53)

क्रतौ श्राद्धे नियुक्तो वा अनश्नन् पतति द्विजः ।
मृगयोपार्ज्जितं मांसमभ्यर्च्च पितृदेवताः ॥ ५४ ॥

क्षत्रियो द्वादशोनं तत् क्रीत्वा वैश्योऽपि धर्म्मतः ।
द्विजो जग्ध्वा वृथामासमभ्यर्च्च्य पितृदेवताः ॥ ५५ ॥

A Brāhmana, engaged in the celebration of a religious sacrifice, becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vaishya can take meat, lawfully obtained for money, after having worshipped therewith his departed manes. (54-55)

निरयेष्यक्षयं वासमाप्नोत्याचन्द्रतारकम् ।
सर्वान् कामान् समासाद्य फलमश्वमखस्य च ॥ ५६ ॥

A twice-born one, by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice), suffers the pangs of hell for eternal time, or as long as the sun and stars would shine in heaven. A *Brāhmaṇa*, by abjuring meat, acquires the merit of a horse-sacrifice, all his desires are fructified, and he becomes and emancipated self even though he be a house-holder. (56)

मुनिसाम्यमवाप्नोति गृहस्थोऽपि द्विजोत्तमः ।
द्विजभोज्यानि गव्यानि महिष्याणि पयांसि च ॥ ५७ ॥

निर्द्दशासन्धिसम्बन्धि वत्सवन्ति पयांसि च ।
पलाण्डूश्वेतवृन्ताकरक्तमूलकमेव च ॥ ५८ ॥

A twice-born one can drink the milk of a cow or she-buffalo; but that milk should be seasonably milched after the tenth day of her parturition, her calf continuing in a healthy state. The milk of a cow or she-buffalo in heat or in pregnancy should be rejected as unwholesome. (57-58)

गृञ्जनारुणवृक्षासृग्जतुगर्भफलानि च ।
अकालकुसुमादीनि द्विजो जग्ध्वैन्दवं चरेत् ॥ ५९ ॥

A twice born one, who has eaten an onion, white bringel, red radish, red garlic or turnip,* Jatugarbha fruit, or any unseasonable flower, or taken the milky juice of an Aruna tree, should practise a *Cāndrāyaṇa Vrata*. (59)

वाग्दूषितमविज्ञातमन्यपीड़ितकार्य्यापि ।
दूतेभ्योऽन्नमदत्त्वा च तदन्नं गृहिणो दहेत् ॥ ६० ॥

Boiled riece (food) which has come from an unknown source, or has been defiled by speech (ordered to be set apart for another) or has been acquired by giving pain to any one, and out of which morsels have not been proffered to any creature, burns down a house-holder as fire if he partakes of it. (60)

हैमराजतकाश्येषु पात्रेष्वद्यात् सदा गृही ।
तदभावे साधुगन्धलोध्रद्रुमलतासु च ॥ ६१ ॥

पलाशपद्मपत्रेषु गृहस्थो भोक्तुमर्हति ।
ब्रह्मचारी यतिश्चैव श्रेयो यद्भोक्तुमर्हति ॥ ६२ ॥

A house-holder should always take his food in golden or silver vessels, or in those made of bell-metal, substituting the fragrant leaves of the Palāśa, Lodhra, or Padma for them in cases where they would be unavailable. A *yati* or a *Brahmacārin* should use the kind of utensil which he thinks proper for his cult. (61-62)

अभ्युक्ष्यान्नं नमस्कारैर्भुवि दद्याद्बलित्रयम् ।
भूपतये भुवः पतये भूतानां पतये तथा ॥ ६३ ॥

Having sprinkled drops of water over the boiled rice (served out to him), a twice-born one should cast three small oblations thereout on the ground, saying, "to the lord of *Bhu* obeisance (*Namas*), to the lord of *Bhuva* obeisance (*Namas*), and to the lord of beings (*Bhūtānāmpataye Namas*) obeisance. (63)

अपः प्राश्य ततः पश्चात् पञ्चप्राणाहुतिक्रमात् ।
स्वाहाकारेण जुहुयाच्छेषमद्याद्यथासुखम् ॥ ६४ ॥

Then having moistened his mouth with a handful of water, he should do *Homa* unto the five vital airs, appending the term *Svāhā* to the name of each of them, and thereafter partake of the boiled rice, as desirable. (64)

अनन्यचित्तो भुञ्जीत वाग्यतोऽन्नमकुत्सयन् ।
आतृप्तेरन्नमश्नीयादक्षुणं पात्रमुत्सृजेत् ॥ ६५ ॥

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it. (65)

उच्छिष्टमन्नमुद्धृत्य ग्रासमेकं भुवि क्षिपेत् ।
चान्तः साधुसङ्गेन सद्विद्यापठनेन च ॥ ६६ ॥

He should take a morsel out of the residue of boiled rice and cast it on the ground. Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihāsas* and good literature. (66)

वृत्तवृद्धकथाभिश्च शेषाहमतिवाहयेत् ।
सायं सन्ध्यामुपासीत हुत्वाग्निं भृत्यसंयुतः ॥ ६७ ॥

आपोशानक्रियापूर्वमश्नीयादन्वहं द्विजः ।
सायमप्यतिथिः पूज्यो होमकालागतोऽनिशम् ॥ ६८ ॥

On the approach of evening, he should attend to his *Sandhyā* worship, and cast oblations in the sacred fire. Every day, a twice-born one should eat in the company of his servants and depentents. An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the house-hold. (67-68)

श्रद्धया शक्तितो नित्यं श्रुतं हन्यादपूजितः ।
नातितृप्त उपस्पृश्य प्रक्षाल्य चरणौ शुचिः ॥ ६९ ॥

He should not overload his stomach with food; and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (69)

अप्रत्यगुत्तरशिराः शयीत शयने शुभे ।
शक्तिमानुदिते काले स्नानं सन्ध्यां न हापयेत् ॥ ७० ॥

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyā* rites. (70)

ब्राह्मे मुहूर्ते चोत्थाय चिन्तयेद्धितमात्मनः ।
शक्तिमान् मतिमान् नित्यं वृत्तमेतत् समाचरेत् ॥ ७१ ॥

Quitting his bed within forty eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should are every day in his life. (71)

इति श्रीवेदव्यासीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV

गृहस्थाश्रम प्रशंसापूर्वकतीर्थ धर्मवर्णनम्

इति व्यासकृतं शास्त्रं धर्म्मसार समुच्चयम्।
आश्रमे यानि पुण्यानि मोक्षधर्म्माश्रितानि च ॥ १ ॥

THIS Scriptural Code framed by the holy *Vyāsa* is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self. (1)

गृहाश्रमात् परो धर्म्मो नास्ति नास्ति पुनः पुनः ।
सर्वतीर्थफलं तस्य यथोक्तं यस्तु पालयेत् ॥ २ ॥

Verily verily, (the holy *Vyāsa*) has repeatedly said unto men that, a household is the best hermitage in the world. He, who faithfully discharges the duties of a house-holder, acquires the merit of visiting all the holy shrines. (2)

गुरुभक्तो भृत्यपोषी दयावाननसूयकः ।
नित्यजापी च होमी च सत्यवादी जितेन्द्रियः ॥ ३ ॥

स्वदारे यस्य सन्तोषः परदारनिवर्त्तनम्।
अप्रवादोऽपि नो यस्य तस्य तीर्थफलं गृहे ॥ ४ ॥

The house-holder, who reveres his elders and preceptors, supports his servants, is kind, unenvious, truthful and self-controlled, daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*), is faithful to his own wife without coveting that of another, and gives no handle to obloquy, acquires the merit of a pilgrimage, without stirring out of his own house. (3—4)

परदारान् परद्रव्यं हरते यो दिने दिने।
सर्वतीर्थाभिषेकेण पापं तस्य न नश्यति ॥ ५ ॥

Ablutions in all the holy pools cannot absolve the sin of him, who daily steals, or covets, other men's wives and riches.(5)

गृहेषु सवनीयेषु सर्वतीर्थफलं ततः।
अन्नदस्य त्रयो भागाः कर्त्ताभागेन लिप्यते ॥ ६ ॥

A true and dutiful house-holder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a house-holder as the giver of food, the remaining quarter attaches itself to him as the master of the household.(6)

प्रतिश्रयं पादशौचं ब्राह्मणानाञ्च तर्पणम्।
न पापं संस्पृशेत्तस्य वलिभिक्षां ददाति यः ॥ ७ ॥

Sin can never approach the threshold of a house wherein the master hospitably accommodates the *Brāhmaṇas*, washes the dust off their feet, gratifies them with food, makes offerings to *Viśvadevās*, and doles out alms to the indigent. (7)

पादोदकं पादघृतं दीपमन्नं प्रतिश्रयम्।
यो ददाति ब्राह्मणेभ्यो नोपसर्पति तं यमः ॥ ८ ॥

The god of death (Yama) can never touch the man, who gives to the *Brāhmaṇas* water for washing their feet, shoes, food, and hermitages to live in, and welcomes them home by waiving lighted lamps before them. (8)

विप्रपादोदकक्लिन्ना यावत्तिष्ठति मेदिनी।
तावत् पुष्करपात्रेषु पिबन्ति पितरोऽमृतम् ॥ ९ ॥

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washing of the feet of *Brāhmaṇas* stand moistening the earth of his court-yard. (9)

यत् फलं कपिलादाने कार्त्तिक्यां ज्येष्ठपुष्करे।
तत् फलं ऋषयः श्रेष्ठा विप्राणां पादशौचने ॥ १० ॥

O you foremost of the *Ṛṣis* the merit, which is acquired by making gifts of *Kapilā* cows on the day of the full moon in *Kārtika*, is likewise acquired by washing the feet of *Brāhmaṇas*. (10)

स्वागतेनाग्नयः प्रीता आसनेन शतक्रतुः ।
पितरः पादशौचेन अन्नाद्येन प्रजापतिः ॥ ११ ॥

The fire god can be gratified by welcoming the *Brāhmaṇas*; *Indra*, by offering seats unto them; *Pitṛs*, by washing their feet; and the (god) *Prajāpati*, by giving food unto them. (11)

मातापित्रोः परं तीर्थं गङ्गा गावो विशेषतः ।
ब्राह्मणात् परमं तीर्थं न भूतं न भविष्यति ॥ १२ ॥

Ones own parents are shrines of excellent sanctity, no doubt, though kine and the Gaṅgās are holier; but the *Brāhmaṇas* are the holiest of the holies on earth a holier thing than they is not, nor ever will be. (12)

इन्द्रियाणि वशीकृत्य गृह एव वसेन्नरः ।
तत्र तस्य कुरुक्षेत्रं नैमिषं पुष्कराणि च ॥ १३ ॥

गङ्गाद्वारञ्च केदारं सन्निहत्य तथैव च ।
एतानि सर्वतीर्थानि कृत्वा पापैः प्रमुच्यते ॥ १४ ॥

All the holy pools and shrines such as, Kurukṣetra, Naimiṣa, Puṣkara, Gaṅgādvāra, and Kedāra voluntarily visit the house-holder in his own house, who has subdued all his senses and desires. He is absolved of all sin. (13—14)

वर्णानामाश्रमाणाञ्च चातुर्वर्णस्य भो द्विजाः ।
दानधर्म्मं प्रवक्ष्यामि यथा व्यासेन भाषितम् ॥ १५ ॥

O you *Brāhmaṇas*, now I shall relate to you the virtue of charity or gift-making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyāsa of yore. (15)

यद्ददाति विशिष्टेभ्यो यच्चाश्नाति दिने दिने ।
तच्च वित्तमहं मन्ये शेषं कस्याभिरक्षति ॥ १६ ॥

That wealth alone, which a man spends in gifts to the good Brāhmaṇas, or in gratification of his own desires, is the only true wealth, the rest is but trust. (16)

यद्ददाति यदश्नाति तदेव धनिनो धनम् ।
अन्ये मृतस्य क्रीडन्ति दारैरपि धनैरपि ॥ १७ ॥

The riches of the rich are what they enjoy and endow. Others play with the widows and riches of those who neither enjoy nor endow, after their death. (17)

किं धनेन करिष्यन्ति देहिनोऽपि गतायुषः ।
यद्वर्द्धयितुमिच्छन्तस्तच्छरीरमशाश्वतम् ॥ १८ ॥

What does his wealth avil the soul of a man, after death; (since) transient is the very body which he tries to nourish with the aid there of ? (18)

अशाश्वतानि गात्राणि विभवो नैव शाश्वतः ।
नित्यं सन्निहितो: मृत्यु: कर्त्तव्यो धर्म्मसंग्रहः ॥ १९ ॥

Transient wealth, transient are the limbs of ones body. Th only reality is that death is fast approching. Acquire pieties every day. (19)

यदि नाम न धर्म्माय न कामाय न कीर्त्तये ।
यत् परित्यज्य गन्तव्यं तद्धनं किं न दीयते ॥ २० ॥.

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame ? (20)

जीवन्ति जीविते यस्य विप्र मित्राणि बान्धवा: ।
जीवितं सफलं तस्य आत्मार्थे को न जीवति ॥ २१ ॥

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and *Brāhmaṇas*. Who does not live for his own ends in this world ? (21)

पशवोऽपि हि जीवन्ति केवलात्मोदरम्भरा: ।
किं कायेन सुगुप्तेन बलिना चिरजीविन: ॥ २२ ॥

Even the beasts live and pamper their own bellies. Of what use is the strength, health and longevity of him who does not do any act of public good ? (22)

ग्रासादर्द्धमपि ग्रासमर्थिभ्यः किं न दीयते।
इच्छानुरूपो विभवः कदा कस्य भविष्यति ॥ २३ ॥

If you have but a morsel of food, why don't you give half of it to the poor ? Will any body ever get his wished-for riches in this life ? (23)

अदाता पुरुषस्त्यागी धनं सन्त्यज्य गच्छति।
दातारं कृपणं मन्ये मृतोऽप्यर्थं न मुञ्चति ॥ २४ ॥

Verily do I consider a miser to be a man of great renunciation, inasmuchas he leaves behind him all his hoarded riches, after death. A charitable man is the veritable miser living, since he would be benefitted by his wealth (spent in charities) in the next world. (24)

प्राणनाशस्तु कर्त्तव्यो यः कृतार्थो न सो मृतः।
अकृतार्थस्तु यो मृत्युं प्राप्तः खरसमो हि सः ॥ २५ ॥

One day we shall have to quit this life. He dies not who has realized the end of his life (by making charities). A miser, dead, is like an ass, who only carries other mens ingots on his back. (25)

अनाहूतेषु यद्दत्तं यच्च दत्तमयाचितम्।
भविष्यति युगस्यान्तस्तस्यान्तो न भविष्यति ॥ २६ ॥

Even space and time will die one day, but the merit of a spontaneous and voluntary gift (*lit:*—Made without the asking, or to a person come without any call) will never suffer any death. (26)

मृतवत्सा यथा गौश्च कृष्णा लोभेन दुह्यते।
परस्परस्य दानानि लोकयात्रा न धर्मतः ॥ २७ ॥

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, lilke the milk of a black cow (whose calf is dead), milched out of greed and profferred to the gods, ets. (27)

अदृष्टे चाशुभे दानं भोक्ता चैव न दृश्यते।
पुनरागमनं नास्ति तत्र दानमनन्तकम् ॥ २८ ॥

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen. But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence.(28)

मातापितृषु यद्दद्याद्भ्रातृषु श्वशुरेषु च।
जायापत्येषु यद्दद्यात् सोऽनन्तः स्वर्गसंक्रमः ॥ २९ ॥

By making gifts to ones parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven. (29)

पितुः शतगुणं दानं सहस्रं मातुरुच्यते।
भगिन्यां शतसाहस्रं सोदरे दत्तमक्षयम् ॥ ३० ॥

A gift made to ones father is hundred times more meritorious than the one made to an outsider, those made to ones mother and sister being respectively ten times greater than the latter. A gift made to ones brother hears eternal fruit. (30)

अहन्यहनि दातव्यं ब्राह्मणेषु मुनीश्वराः।
आगमिष्यति यत् पात्रं तत् पात्रं तारयिष्यति ॥ ३१ ॥

O you lords of Munis! Every day gifts should be made to the *Brāhmaṇas*. Any one coming and asking for gifts (charities) should be succoured. (31)

किञ्चिद्वेदमयं पात्रं किञ्चित् पात्रं तपोमयम्।
पात्राणामुत्तमं पात्रं शूद्रान्नं यस्य नोदरे ॥ ३२ ॥

Several recipients of gifts (receivers of charities) may be persons well-versed in the Vedas, or practisers of penitential austerities. But the best of such takers are those who have never partaken of a Śūdrās boiled rice. (32)

यस्य चैव गृहे मूर्खो दूरे चापि गुणान्वितः।
गुणान्विताय दातव्यं नास्ति मूर्खे व्यतिक्रमः ॥ ३३ ॥

A gift should be made to an erudiate person living at a distance in preference to an illeterate one living close by ones house. Nothing can be humiliating (insulting) to an illiterate *Brāhmaṇa*. (33)

देवद्रव्यविनाशेन ब्रह्मस्वहरणेन च।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च॥ ३४॥

The status of well-birth is extinguished by ones stcaling an article consecrated to divine use, or belonging to a *Brāhmaṇa*. and by insulting a *Brāhmaṇa* as well. (34)

ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्ज्जिते।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते॥ ३५॥

By not making any gift to a *Brāhmaṇa*, ignorant of the Vedas, one does not commit the sin of insulting a *Brāhmaṇa*. Oblations are cast in the sacred fire, and not in its ashes. (35)

सन्निकृष्टमधीयानं ब्राह्मणं यो व्यतिक्रमेत्।
३भोजने चैव दाने च हन्यात्रिपुरुषं कुलम्॥ ३६॥

He, who causes a *Brāhmaṇa*, who has been studying the Vedas in the vicinity, to be superseded in a matter of feeding or gift-taking, destroys his three fold relations. (36)

यथा काष्ठमयो हस्ती यथा चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥ ३७॥

A *Brāhmaṇa*, who has not studied the Vedas, does, like a wooden elephant, or a leather-deer but bear the name of the genus he belongs to. (37)

ग्रामस्थानं यथा शून्यं यथा कूपश्च निर्ज्जलः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥ ३८॥

Like a desserted hamlet, like a waterless well, a *Brāhmaṇa*, who has not read the Vedas, is a *Brāhmaṇa* only in name. (38)

ब्राह्मणेषु च यद्दत्तं यच्च वैश्वानरे हुतम्।
तद्धनं धनमाख्यातं धनं शेषं निरर्थकम्॥ ३९॥

An article given to a *Brāhmaṇa* (well versed in the Vedas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, the rest is but insignificant. (39)

सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे ।
सहस्त्रगुणमाचार्य्ये ह्यनन्तं वेदपारगे ।। ४० ।।

A gift made to a *Vruva Brāhmaṇa* is doubly meritorious than the one made to a *Sama Brāhmaṇa*. A gift made to an *Acārya* is a thousand times more meritorious than the latter, while the one made to a *Brāhmaṇa* well versed in Vedas bears immortal fruit. (40)

ब्रह्मबीजसमुत्पन्नो मन्त्रसंस्कारवर्ज्जितः ।
जातिमात्रोपजीवी च स भवेद्ब्रह्मणः समः ।। ४१ ।।

One, born of the seeds of a *Brāhmaṇa* but not purified with any of the purificatory rites or *Mantras,* and making use of his caste as a means of livelihood, is called *Sama Brāhmaṇa.* (41)

गर्भाधानादिभिर्म्मन्त्रैर्वेदोपनयनेन च ।
नाध्यापयति नाधीते स भवेद्ब्राह्मणब्रुवः ।। ४२ ।।

A *Brāhmaṇa,* unto whom all the purificatory rites of *Garbhādhānam,* etc., have been performed, but who has neither read nor taught any part of the Vedas, is called a *Bruva Brāhmaṇa.* (42)

अग्निहोत्री तपस्वी च वेदमध्यापयेच्च यः ।
सकल्पं सरहस्यञ्च तमाचार्य्यं प्रचक्षते ।। ४३ ।।

A Brāhmaṇa, who practises penitential austerities and performs the rite of *Homa,* every day, and teaches the *Vedas* with their *Kalpas* and *Rahasyas,* is called an *Acārya.* (43)

इष्टिभिः पशुबन्धैश्च चातुर्म्मास्यैस्तथैव च ।
अग्निष्टोमादिभिर्यज्ञैर्येन चेष्टं स इष्टवान् ।। ४४ ।।

मीमांसते च यो वेदान् षड्भिरङ्गैः सविस्तरैः ।
इतिहासपुराणानि स भवेद्वेदपारगः ।। ४५ ।।

A *Brāhmaṇa,* who duly celebrates the *Paśubandha Cāturmāsya, Agniṣṭoma* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihāsas* and *Purāṇas,* should be alone regarded as well versed in the *Vedas* (*Vedapāraga*). (44—45)

ब्राह्मणा येन जीवन्ति नान्यो वर्णः कथञ्चन।
ईदृक्पथमुपस्थाय कोऽन्यस्तं त्यक्तुमुत्सहेत् ॥ ४६ ॥

Members of no other castes live such a glorious life as the *Brāhmaṇas* do. Who is that, who having trodden such a glorious path, will relinquish it ? (46)

ब्राह्मणः स भवेच्चैव देवानामपि दैवतम्।
प्रत्यक्षञ्चैव लोकस्य ब्रह्मतेजो हि कारणम् ॥ ४७ ॥

Brāhmaṇas constitute the divinity of the gods. They are the stuff which the energy of Brahma is made of, and form the apparent cause of the creation and continuity of the worlds. (47)

ब्राह्मणस्य मुखं क्षेत्रं निष्कर्करमकण्टकम्।
वापयेत् तत्र बीजानि सा कृषिः सार्वकामिकी ॥ ४८ ॥

In the field-like mouth of a *Brāhmaṇa*, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial Mantras. The cultivator who does this (gets all religipus rites and sacrifices performed by *Brāhmaṇas*) witnesses the fruition of all his desires. (48)

सुक्षेत्रे वापयेद्बीजं सुपात्रे दापयेद्धनम्।
सुक्षेत्रे च सुपात्रे च क्षिप्तं नैव विदुष्यति ॥ ४९ ॥

In good fields the seeds must be sown; in good recipients the gifts should be stored. Whatever is cast in a good field or recepient can not suffer any deterioration. (49)

विद्याविनयसम्पन्ने ब्राह्मणे गृहमागते।
क्रीडन्त्योषधयः सर्वाः यास्यामः परमां गतिम् ॥ ५० ॥

The cereals (foodgrains in ones store) begin to dance with pleasure on the arrival of a modest and erudite *Brāhmaṇa* at ones house, saying, "we shall come by a better fate." (50)

नष्टशौचे व्रतभ्रष्टे विप्रे वेदविर्ज्जिते।
दीयमानं रुदत्यन्नं भयाद्वै दुष्कृतं कृतम् ॥ ५१ ॥

Grains of rice given to an unholy *Brāhmaṇa*, who has broken his vows and neglected the study of the Vedas, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation. (51)

प्रीतिपूर्णमुखं विप्रं सुभुक्तमपि भोजयेत् ।
न च मूर्ख निराहारं षड्रात्रमुपवासिनम् ॥ ५२ ॥

A *Brāhmaṇa* well versed in the *Vedas* should be repeatedly repasted even after satiety, whereas an illeterate one, fasting even for six consecutive nights, should not be helped with food. (52)

यानि यस्य पवित्राणि कुक्षौ तिष्ठन्ति भो द्विजाः ।
तानि तस्य प्रयोज्यानि न शरीराणि देहिनाम् ॥ ५३ ॥

यस्य देहे सदाश्नन्ति हव्यानि त्रिदिवौकसः ।
कव्यानि चैव पितरः किम्भूतमधिकं ततः ॥ ५४ ॥

Holy things, whose likes are in the stomach of a *Brāhmaṇa*, should be alone given to him. Who are the more worthy recipients of gifts than the *Brāhmaṇas* in whose body the gods partake of their *Havya* (libations of clarified butter proffered to the gods) and the *Pitṛs*, their *Kavyas* (oblations.)? Beings are not their bodies, and hence organisms cannot be revered as holy. (53—54)

यद्भुङ्क्ते वेदविद्विप्रः स्वकर्म्मनिरतः शुचिः ।
दातुः फलमसङ्ख्यातं प्रतिजन्म तदक्षयम् ॥ ५५ ॥

The article of gift eaten or taken by a dutiful, purehearted, (*Brāhmaṇa*) reader of the *Vedas*, bears immortal merit, which does not suffer any diminution through ones successive rebirths. (55)

हस्त्यश्वरयाथनानि केचिदिच्छन्ति पण्डिताः ।
अहं नेच्छामि मुनयः कस्यैताः शस्यसम्पदः ॥ ५६ ॥

Several scholars desire for gifts of horses and elephants, others discard, them, saying, "to whom does this wealth belong, and who is the real master of grains or riches. (56)

वेदलाङ्गलकृष्टेषु द्विजश्रेष्ठेषु सत्सु च।
यत् पुरा पातितं बीजं तस्यैताः शस्यसम्पदः ॥ ५७ ॥

The seeds (of knowledge), previously sown in the fields of *Brāhmaṇas* duly ploughed with the plough of the *Vedas*, have sprouted as the only true corn in life. (57)

शतेषु जायते शूरः सहस्रेषु च पण्डितः ॥ ५८ ॥
वक्ता शतसहस्रेषु दाता भवति वा न वा।

Of a hundred, one is born hero; of a thousand, a wise man; and a hundred thousand, an orator. I doubt whether a man of true charities will ever take his birth or not. (58-59)

न रणे विजयाच्छूरोऽध्ययनान्न च पण्डितः ॥ ५९ ॥
न वक्ता वाक्पटुत्वेन न दाता चार्थदानतः।

A conquest does not make a hero, nor studies a wise man. Eloquence does not make an orator, nor gifts a charitable man. (59-60)

इन्द्रियाणां जये शूरो धर्म्मं चरति पण्डितः ॥ ६० ॥
हितप्रियोक्तिभिर्वक्ता दाता सम्मानदानतः ॥ ६१ ॥

He, who has conquered his senses, is the real hero. He, who practises virtues, is really wise. A speaker is he, who discusses pleasant and beneficial topics and he, who gives with reverence, is the maker of true gifts. (60-61)

यद्येकपङ्क्त्यां विषमं ददाति स्नेहाद् भयाद्वा यदि वार्थहेतोः।
वेदेषु दृष्टं ऋषिभिश्च गीतं तद्ब्रह्महत्यां मुनयो वदन्ति ॥ ६२ ॥

One by making gifts of varied values to *Brāhmaṇas* all seated in the same row, either out of affection, fright or greed, commits the sin of Brāhmaṇicide. It is so related in the *Vedas*, and the *Ṛṣis* sing of it as such. (62)

उसरे वापितं बीजं भिन्नभाण्डेषु गोदुहम् ।
हुतं भस्मनि हव्यञ्च मूर्खे दानमशाश्वतम् ॥ ६३ ॥

Gifts made unto an illeterate (*Brāhmaṇa*), like seeds sown in a sandy soil, or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove aboritive (fail to bear any merit). (63)

मृतसूतकपुष्टाङ्गो द्विजः शूद्रान्नभोजने ।
अहमेवं न जानामि कां योनिं स गमिष्यति ॥ ६४ ॥

In what kind of womb will the twice-born one (*Brāhmaṇa*), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a Śūdra, take his birth (in his next incarnation)? Verily I can not say that. (64)

शूद्रान्नेनोदरस्थेन यदि कश्चिन्म्रियेत यः ।
स भवेत् शूकरो नूनं तस्य वा जायते कुलम् ॥ ६५ ॥

He, who dies with a Śūdras boiled rice in his stomach, is sure to be reborn as a hog, and all his progeny will belong to the same genus, after death. (65)

गृध्रो द्वादश जन्मानि सप्त जन्मानि शूकरः ।
श्वानश्च सप्त जन्मानि इत्येवं मनुरब्रवीत् ।
अमृतं ब्राह्मणान्नेन दारिद्र्यं क्षत्रियस्य च ॥ ६६ ॥
वैश्यान्नेन तुशूद्रान्नं शूद्रान्नान्नरकं व्रजेत् ।

He will be born as a vulture in his twelve successive rebirths; as a hog, in seven; and as a dog, in seven. This is what *Manu* has opined on the subject.

He, who dies with the boiled rice of a Brāhmaṇa in his stomach, acquires necter, after death. Dieing with that of a Kṣatriya in his stomach, he is punished with indigence in his next birth; with that of a Vaiśya in his stomach, he is consigned to the vile necessity of eating a Śūdrās boiled rice again; and with that of a Śūdra boiled rice in his stomach, he is consigned to the torments of hell, in his next life. (66-67)

यश्च भुड्क्तेऽथ शूद्रान्नं मासमेकं निरन्तरम् ॥ ६७ ॥
इह जन्मनि शूद्रत्वं मृतः श्वा चैव जायते।

The *Brāhmaṇa,* who partakes of a Śūdras boiled rice continuously for a month, becomes degraded to the status of Śūdra, in this life, and will be born as a dog in the next (67-68)

यस्य शूद्रा पचेन्नित्यं शूद्रा वा गृहमेधिनी ॥ ६८ ॥
वर्जितः पितृदेवैस्तु रौरवं याति स द्विजः ।

The gods and the Pitṛs desert the *Brāhmaṇa,* who takes a Śūdra wife, or partakes of boiled rice cooked by her, and he is consigned to the pangs of Raurava hell, after death. (68-69)

भाण्डसङ्करसङ्कीर्णाः नानासङ्करसङ्कराः ॥ ६९ ॥
योनिसङ्करसङ्कीर्णा निरयं यान्ति मानवाः ।

The *Brāhmaṇa,* who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are calculated to degrade a twice-born one in his social status, or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after death. (69-70)

पङ्क्तिभेदी वृथापाकी नित्यं ब्राह्मणनिन्दकः ॥ ७० ॥
आदेशी वेदविक्रेता पञ्चैते ब्रह्मघातकाः ॥ ७१ ॥

Cooking of boiled rice for the gratification of ones own hunger without dedicating it to the use of *Brāhmaṇa* manes, *Atithis*, and the god presiding over a row of *Brāhmaṇa* at a dinner, constant vilification of *Brāhmaṇas*, and selling the *Vedas* for money (mercenary teaching of the Vedas) are the five acts which rank equally with an act of Brāhmaṇicide in respect of sin. (70-71)

इदं व्यासकृतं नित्यमध्येतव्यं प्रयत्नतः ।
एतदुक्ताचारवतः पतनं नैव विद्यते ॥ ७२ ॥

Every day, this Śāstra, framed by Vyāsa, should be carefull; studied, and those, who follow the regulations herein laid down suffer no fall in life. (72)

इति श्रीवेदव्यासीये धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

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